William Morris

Note Book;

&c.

James. E. Howd.

E

Eddie Howd

O Zion arise and put on thy strength
||: gc | c g f | e d e | g g | g
Draw the glittring sword in thy
e d | c c | g e g
own defence Thou shalt come off
c. | .c c :||: e f g | e
victorious O make no delay Be val
g | e | d c | g | g c c d | e
ient be valient thou shalt gain
c e | d c c g | c c
the day J. S. 1852.
d | c :||

Behold this glorious company all
||: c | c d e g g | a a a g |
move in holy order In solemn ranks
c c a g a | g a. g | e e e
all giving thanks to Christ and our
c | a g a c d | e e e
blest Mother Come zions children
d | c c :||: e | a a c c |
raise your voice Let your music roll
d e e d | c d e d c | e e

Thro every land shall zion stand
d | e q q q | a a a
A lasting praise thro all the earth
q | q è e d | d c̀ c :||

O. H. 1852.

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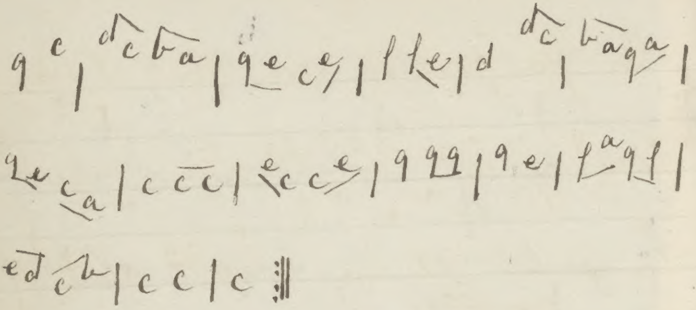
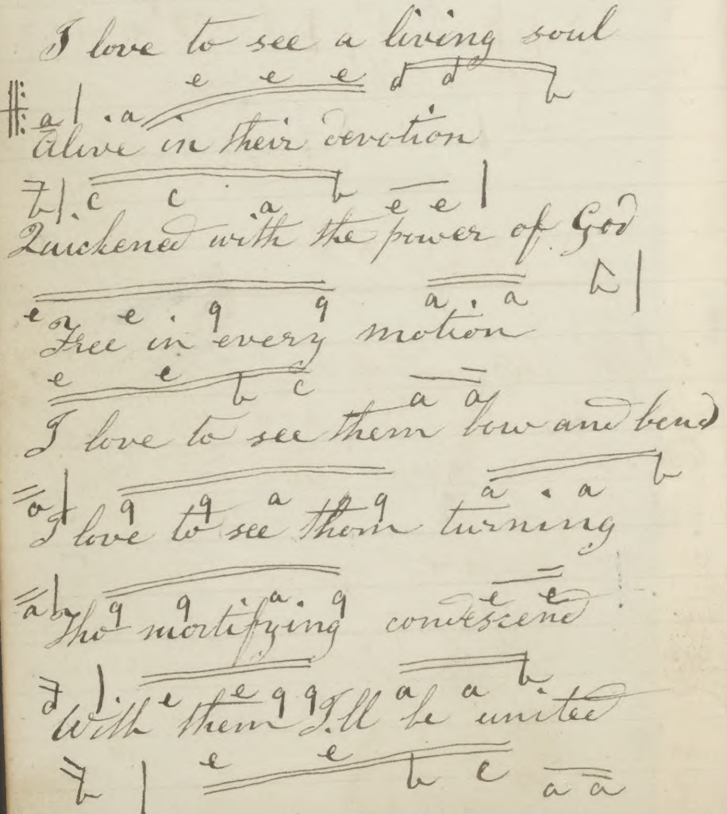
5 The purifying fire is burning
:||: c | d d d è | q a q è |
While from evil we are turning
d d e d | d d a q |
Holy Angels are sweetly inviting
c d d e e | q a q q è |
Us to move on move on
ed c ed | d. c̀ | c :||:
The mighty trumpets of God are
q | q . q q a a | c d
sounding thro the heavens and
c à | d d e è |
earth resounding Warning the
d d |
haughty and the proud To bow low
a q | q q q
q à | c c̀ c d | ed d. |
bow low and recieve the mercy of God
eq q. | d è d c̀ | a c c 1c 2c :||
u r

To the city of peace we are all
3 ‖: c d | ,e e e | e c a | a
marching on To dwell when time
a b d | a g | ,e e | e
is no more No tongue can unfold
d d | c :‖: c d | ,e e e | e
the bright glorys which are laid
e c | a a | c c a |
up for the faithful souls
a a g | e g | a :‖

Travel on travel on O ye little
‖: g c | c c c | e c e | g g
chosen band Fear not fear not if
g g | ,g e | f g a g | f e d
temptations you withstand For it
c | d d d e | d e d |
is your Mothers pleasure tribulation
c c c c | c g e g | c d
you should see That you may reign
e f | g e | f a c g
with her in Eternity
b | e d c b | c c | c :‖: e f | g g g |




I love to see a living soul
Alive in their devotion
Quickened with the power of God
Free in every motion
I love to see them bow and bend
I love to see them turning
Tho mortifying condescend
With them I'll be united

On the rock of ages Firmly I have
2 e g a c | h ag a c | d e
placed my feet Tho the tempest rages
c d | e e d | c ag ag |
I'm resolved I'll never retreat Stand I
e g c a a | g eg a ||: c d
will forever In the crown of God prevail
e e | c e g | e d c d e d | e
Here my hopes can never never nay
c a | a h c age g a | e
never fail
h | ag eg a :||

Dont you hear the angels singing
c c c c | d d d |
Hark their harps melodious sound
e g | e d e |
Sweetest love they now are bringing
g a g e e e | g g c c |
Little children gather round
d e e e | d c c :||

Love from Christ the holy Saviour
:|: e è g g | c c̀ a à |
They have brot your hearts to cheer
c d̀ e è | a g g· |
Love thats sent by holy Mother
e è g g | c c̀ d è |
Little children gather near
e è d è | d c̀ c· :||

I hear the gentle voice of Mother
||: ef g· g | e· d c e | e d
Echo thro the verdant groves
e g | a. a g . e | e
Saying comfort one another
g· g | e· d c e | c d
Children of the Saviours love
d d | c· a a a c | c. d :
Live in peace love and union
e e | e· d d d c a
In sweet harmony combine
a a h | c· d c a | a g·

Bowing to your lead in Zion
a a | a· g a c | d e
Such says Mother such are mine
g a | g d e d | c·d c :

O holy holy gospel fire break forth
||: c c c c c | e e e | g· g
among us Cleanse from every vain
e | g· g· | e e e e | g
desire and wholy purify us search
g g g | e e d c | c· c· :||: c
out the hipocrite Expose the evil worker
c d | c a a c | c d c a | g· g

a | c·c· | d e e g | g· e d | c· c· :||| 1st order - 52

O come come my chosen my little
||: c d d | b g d | d e
band of volunteers Come move on
f d | e f g e | d c

with courage The prize is before
d | e g g | c b d | c
you For to I have chosen
c :|| a d g e f | g g d
I've called you while many are
f | e d d e f | d e c c |
wandering in darkness and know
c d e f | g c c | d c
not my mercy
b d | c c :||

Satan with his vanity will oft appear
g a c b | c c g g g | b g a
before you talk of life and liberty
d e c f f g
a | g g | c
While bondage is his glory
g | e f e d c c :||
Then arise and stamp him down
e g g e g e c |
||: Keep your feet upon him You will ne
d e f d e e | d c d
obtain a crown Till you overcome him
e d d g | f g a a g g :||

I'll stand firm and unshaken The
| c e | g g g | g e e
raging billows beat For in the rock of
| c c a g | a c | a a g e |
ages I've placed my feet No more to be
c c g | c c c | c :|| c a a a |
moved by the rough wind and tide But
a g g e | g g g | g g
in the fold of Zion I'll ever abide
| c d e c | g g g | e d c | c :||

'Tis the name of my Mother I love It is sweeter
|| c d | c g c | e c e | g a g | g c
than music to me Yea the sound that brings
e | c a a g | g g a | c c c |
joy to my soul Is the sweet name of Mother Ann Lee
e c e | g a g g c e | c g a b | c :||
With the love of my Mother I've found salvation
g g || a g g | a c | a c a | g c
and sweet liberty O there's heavenly treasures untold
e | c a c a | g g e || g e c c d | e g c a | g
In the sweet name of Mother Ann Lee
g f | e g g | a c b | c :||

Straight as straightness and pure as the
g g g f e | a a a
||: Heavens To the path that we're called to
a g g f | e e e g g | e
walk in I'll strip my self from bondage
e d d e | c c c c c c |
pride and affection I'll strip my self
d d d d g g | g f e
from every evil without and within
d d g g | e d d c :||
In the battle I have entered and I will
||: g g | g c c c c c c d e |
not retreat Till the victory I gain and the
e c e d c | b d d d d c b |
enemy defeat I'll fight and I'll war 'tis
a g g a c c | e e e e d
the flesh I abhor I'll cut down the
c | d d d d c | c g f
branches and burn up the root
e d c | g g g g :||

1st order march 1st
1853

Voice of the Turtle Dove

Placid and clear are the waters of the river
‖ g c c c | c g f e f | g g ed e
of life which gently glide thro the vale of
f | g g | g g g c d | e d
sweet humility and repentance; beside these
c c # ed e g c d | ed a | e g g #
living waters lovely Angels pitch their tents
ed c e ‖ ed a | g c c g | c d e
and cry, Ho! every one that thirsteth come
f | g g | g g g g c | d d g |
freely bathe and drink without money
e d c d e | a d g | c c
or price. Here are pastures fresh and green
d a :‖ g a g e | g c a |
and the voice of the turtle is heard melodi
e d c c d | e e e f f | g e
ously sounding forth peace and love to all
g g | e d a | f f a g | g g d | e
who will wash and be clean. The Olive
g f e d d # a :‖: g c # c c ‖
branch with leaves expanded is seen as an
c c | d d | e c c c # | f f ‖

O men of peace to the nations of the earth
g g g | g e f | g c d d e | d

for the prince of peace reigneth
g f | e d e g c a ||

Wake up wake up be alive in motion
3 || c c g g | g g g g. e c |
Dont stand gazing on Strive to get your
g g a c c | c d e d
portion
c c || g g a b c | a b c a a g | c c e e e | c d e d

c c ||

Come unto me my loved saith Wisdom
3 || e d e f d e e d c a c a g
For lo! I've a number Whose raised unto me

e g g g f e e g g a a g a ||
Who've a conscience unspotted And heart undefiled

e g a b a g e f g g a g e e
O these these are mine Saith the Lord Amen
g a c d e e d e a g a ||

Give me a portion with the people
‖ c c c g f e f g c̄
of God a knowledge of his order and
c g g c c c c c d ē
the power of his word and tis all
ē d c b a g g g c
I want tis all I want tis all I want I know
c a g g c c d e d e e f e d c c :‖
Let me be cleansed from every thing impure
g g g g g g f e d.
Established in the truth forever to endure
e c c c c c e d c b b g
and tis all I want tis all I want tis all I
g g c c c c c d e d e e
want I know
f e d c c :‖ [illegible]

Straight Path

Dear Brethren and Sisters with you
‖: c d 4/4 e e e | 2 g g g | e
is my treasure my comfort my intrest
e d | c a g g | c c c | e c ē
my all with you I will spend and
ē | g e | g a g | g e d

be spent yea with pleasure
c | e c c | g è
Knowing to this end is my call
g | g c c | e d d || c :||:
I've found the straight path and
e | g g g | c c
I'm seeking no other And tho our
c | a a g | g e d | c c
bless'd Savior did say There's few
c | e g a | g g | a g
who do find it I'm thankful to
g e | e c c c | c c a |
mother Whose led me to this
e
g e g | g c c |
holy way
d d | a :||

In the depths of affliction O Lord
||: g g | c c c | d d d | g
I do pray For thy hand to uphold me
a a | g g g e | d d d | e è
My strength and my stay
d | c a c | c

O strengthen and fit me all trials
: ca | g c a | g e g | a a
to bear Give me patience and wisdom
4 | ag g g | c g g | cd e
To my fervent prayer
e | e d d | c :||

The Saviors prophetic words

To the increase of my kingdom there
3 # c | c c c | c c e g | c
shall be no end But throughout all
c d b | c d e c d
dominion it shall finally extend
b c g g g | a a c a g
It shall fill all immensity existence
g f | e c g | c d e | g g
and space And I with my people
a | g g ab c a | g e c
will walk face to face
d | e d e | c :||
As a pool in the desert as a feast
: cb | c d b | c d c b | a
mid a dearth So shall my goodness
g g | g d || : g a a | abc |

gloven
g e

the earth As a rock and a
g | g g f | e e d |
refuge as salvation I will be
c c c d | e e e f | g
Unto all who will faithfully
g c | c g f | e f g |
follow me
d e | c :||

Pretty Valley

Come come walk by my side I'll lead
g g g a c | g g g
you down low In this pretty valley
a b | c b a c c | g a
True comforts do flow There are the
g e d c | c c :|| e f e
pure streams The fountains are shined
f | d d e g g g a
Come wash ye and bathe & be ye
f c b c | a a f e
made clean
d | c c :||

Sung by Father William Oct 16th 1853 M.B

Farewell Discouragement

No matter what trials await me below
3 c a | g a c | 2 e e e || 2 e e d c | a
Time thro tribulation my spirit must go
g | a c d | e g g g | a a a g | d g ||
Should winds sweep o're Bashan till her tall
g a || 2 c c c a | g e e c a a
oakbend Till stoop 'neath the branches nor slow
a | 2 a d | e g a | e d e | c
to contend
d a b a |||

2nd Theres one who has promised To stand
by my side And point the way for me
and waters devide With a pillar of fire
to lead my dark way And a cloud
for a shadow In this burning day

3rd
Ill follow my leaders thro flood and thro flame
And gain in bright glory a conquerors name
Then farewell dispondense Discouragement too
Ill press my way onward nor tarry with you

Gospel life and liberty Come and
c è c ċ | e è g· | g ā
set my spirit free Let thy holy
g è | g è c· | c c̀ g g |
power roll Till it reaches every soul
c c̀ e· | g a g c̀ | c d c· ||

c d c à | c à g· | c d e d | g è d c̀ | c d c à |
c à g· | c d e è | c· c· ||

Living souls your zeal renew
e a a b | c c b
Come move along and dont be hindred
a | a b a g | a è e d |
Keep the heavenly prize in view
e a a b | c c b
And onward be advancing
a | a b a g | a· a· ||
e è e f | e f e c̀ | a d d c̀ | d è c d | e à a b |
c c̀ b à | a b a g | a a· ||

Hail thou victorious Gospel of
3 g g a | g g g g e d |
blessed Mother Ann Volunteers now
c d e d | e e c | c d
are marching Unto Zions happy
c | a g d c | e e d d g |
land
c :||: c c | a c d d c | c a g g | a a c a g | g c c |
e e e g | g c c a | g f e d e | c :||| 1st June 1853.

Bear your cross every one
c c e g g
Labour for more power
e g e g e c c
Then you'll shine as the sun
c c c
In its beauty and splendor
e g e e c g g c c :||

e f g g c c e g e f e d e c a g e f g g c c
e g e d c c

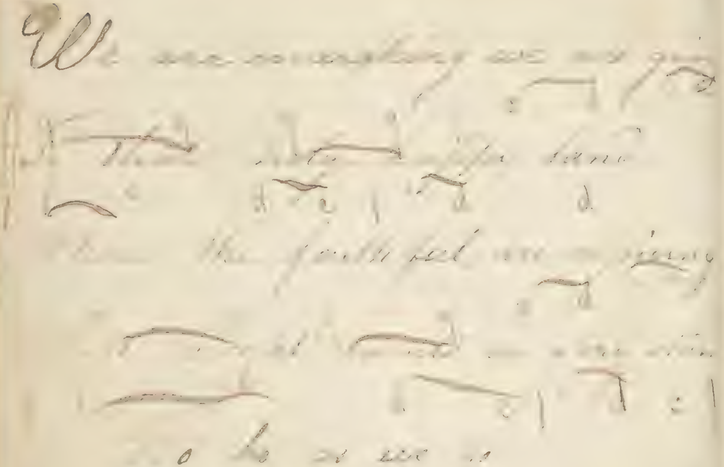
My gospel companions look forward
H eg | a a g | a c d | e g
with me to that happy morning
e | e e | a a g | c d e
when we shall all meet together
c e | a a | c a a | a g
in mansions above and round
e | g a b | a g | a
our dear Mother sing the sweet
c d | e e c e | e
song of love O happy day press on
c a | a :||: a | a e e | e g g
with good courage mother says
a g e | e e e | a
you shall be the flowers of par
c c | a g e | e g | g a
adise and the glory of heaven
a | b b b | e e e | a a :||

I am resolved to give up all Eternal
life to gain yea I'll give my precious
all This heavenly prize to win
The waves of sorrow it may roll
and surging billows beat Truth is the

anchor of my soul I never will
retreat

My home is in Zion my interest is
a ‖ c c c ‖ a g c d ‖ e e d
secure My hope is in heaven my
c d. e ‖ g a g ‖ e d c ‖
passport is sure my relation are
e e d ‖ c : c ‖ g g ‖ ag a c ‖
those who their carnal lives lay
a g a ‖ g e d c ‖
down To gain life eternal And
e. c d c a c ‖ a g. c d
win a bright crown
‖ e d d c : c ‖‖

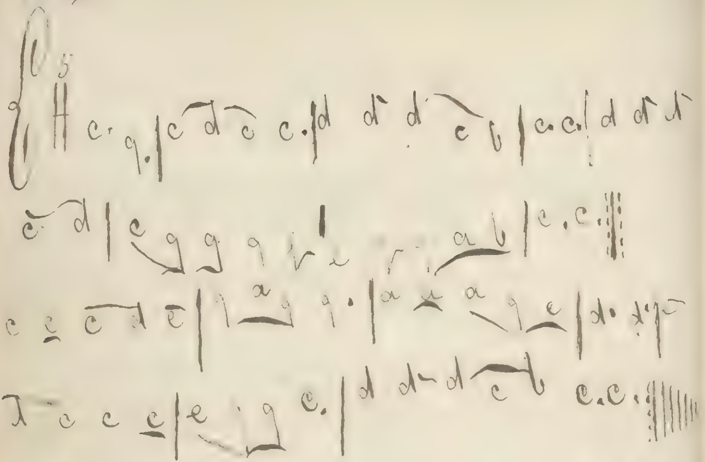
Learned of Hortensia L. Jan 1st 1854


We are marching are we goin
There [illegible] happy land
Where the faithful are [illegible] going
[illegible]
So the [illegible]

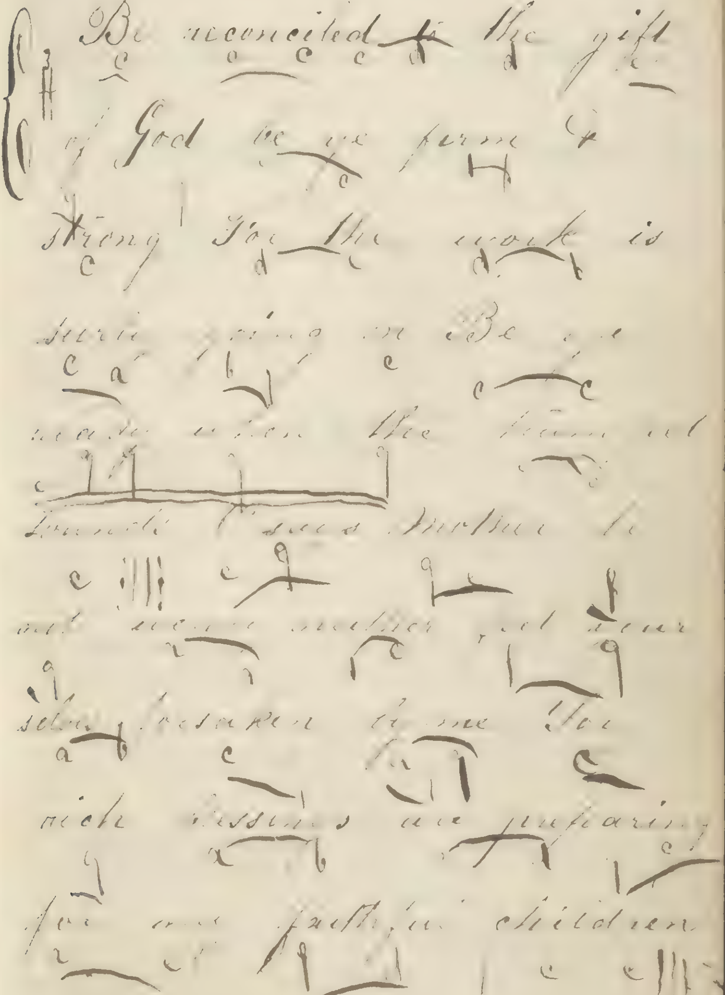
Canaan

To thee my God my life I give
||: c d e d c d c f g e c
To heaven the [illegible] way I live
g g a a a g g e c d d
I live to serve thee O my God
c d g a g e d c ¢ ||
g Thou art my God & I will
g c c c c. e g H g H
Praise thee thou art my
e d c c a a g
God for thee alone I live
g g d c e c c ¢

Father James Jon.
Sung & sent by him to Br
George Rice May 5th 1863.



Learned in a dream June 5th 186
From [illegible] [illegible] to Chas Dyer.


Be reconciled to the gift
of God ye ye firm &
strong For the work is
surely going on Be ye
ready when the [illegible] [illegible]
Friends I say further be
not weary neither feel your
selves forsaken by me For
rich blessings are preparing
for my faithful children

Groveland 1863
By [illegible]

"While fierce tempests wildly
blowing Scourge the land
from sea to sea Zion's
streams of love are flowing
In the sun light pure & free
Zions children all in union
Sow the field and prune the
vine. And enjoy in sweet
communion. Golden crops
and heavenly wine

It is love that makes the way easy
c e c e d e
(It) is love that makes our path bright
c c c e d e b c
Pure love which reigns in our heaven
c c e e d
Is the essence of heavenly light
d e e
So is it the wounded a balm which is
d e e e
Soothing the impress [illegible] its youth divine
d e c e e d e b
Like the light of the sun it resteth the
c d e e e d e d d e
Morning when in darkness is shadowed
e d e
The mind
b c

Canterbury

/ 8

To arms ye valiant, soldiers & for your
Freedom fight, boys never yield before
Men & stand for the right
Unfurl the lovely banner of
Truth & Right & love proclaim
The glorious mission of Christ who
Reigns above, That God
Who led his people thro
Jordan swelling tide is able
To defend you & constant by
Your side then valiantly press
Onward fear not the host of
be yo
Belong on God [illegible] with over it the

An Advent Song
When I was down in Egypt
land I herd my Saviour
was at hand the midnight
cry was sounding & I wanted
to be free & I left my
scoffing brethren to sound
the jubalee So I left my
scoffing brethren
to sound the jubalee
They said that I must better
stay
And go with them in

their old way

But the [illegible] Ladies
With them I could not agree
So I left their painted way
Engaging to sound the jubalee

They called us names a noisy crew
And say they hoped we'll soon
[illegible]
But we now are growing strong
Both in love and unity
Bless the Lord our souls are happy
While we sound the Jubilee

The battle is not to the strong
The weak may sing the conqueror
I've been in this fiery furnace
And no harm was done to me
I came out with stronger evidence
This is the Juballee
We'll soon remove that blest
And sing and shout forever more

Whare the wicked cannot enter
To disturb our harmony
And dwell in never ending glory
With our God of eternity

No

Honest Souls Reward

"There are bright celestial
treasures Safe by Sion in
the climes above To the bright
pure and holy objects of
Jehovahs love There in
ever lasting brightness guarded
by the hand of God It
remains secure for ever tis
the "Honest Souls reward))..
Then the crown and o how
brilliant are the gems that
Shine therein pure and divine a
Heavenly emblems of a soul
unstained with sin For
the honest pure and holy
Are as kings and priests to God
and their shining crowns
holy is the honest soul
3rd Reward

With the shining mantle of
glory shall their names be there
united with the ransomed
of Jehovah praise his name
on harps of gold around
his holy City they shall
reign with Christ the Lord
and then shall crowns be
given 'Tis the honest soul's
reward

Soon shall the bright land
of glory Be my beautiful
happy home soon with
Mother & faithful children in
the new Jerusalem with
songs and sweet hossannas
I will spread thy name abroad
For there here I have gained the
conquest 'tis the honest soul's
reward

Tho' many are drawn to the crown by
their perfect obedience.

I have caught a glimpse of
2/4 d | q a q a q e
the better land The home of
d | e d c a q c
the pure I've tasted the fountain
c | c d | c c e | q q
c Sed C ter-nally flow there
q q a q | | f e d c c |
flows on every side And the
q c e d e d | c e : : a q f |
Angels with in shining bow
q q q d | d a e d
As they waft to us gifts
e d | c q b a
divine With their spotless & un
| c c e f | q q q q
their [illegible] robes flow
e d d e |
Their crowns of glory shine
d | c q e d | c c : || .

34

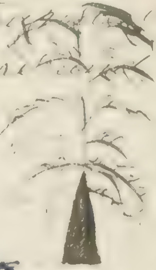
Key E b.

O sacred truth inspiring
c c c | e c | f . f |
power come dwell within
f c | c . c | c
my soul O guard me in each
c | c c c c | c c |
passing time my thoughts and
e . c | c c | c c |
acts control! The most
e c | i || c | c
exalting theme indeed do
c c f | g . d | g f |
animate my heart O may
c . c || f | e e | c .
nothing from heaven than
c | f f e c | c c |
from thy truth depart
c c | f d | i ||

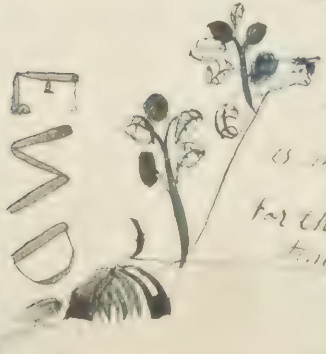
Then the truth it sets me free
Its rays are shining bright
And leads me on to victory
For truth is power and might

[illegible] the source of [illegible] & light
My thanks shall e'er ascend
The to my parents day and night
Whose [illegible]

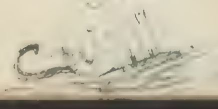
I'll seek thee deep unfathomed
fount where truth serenely flows
Upon this high and holy
mount An altar of repose
Where freedom waves her golden
wings Reflecting love around
Above earth's transient fleeting
things The pure and hallowed
ground



Willie



Willie B.
is my name
for the first
time



Lord I will bow my
soul my spirit gently bend
unto thy righteous will thy
will I will commend ⁞

Jesus life is mine it
fill my heart joy of love
and from I will ever live
it is my comfort and de
light ⁞ Amen

O how your hearts and ye
q a b c a q

shall rejoice Stretch forth
c d d q a

your hands in freedom ye
a c c d c a c

who have washed in pardons
e c c q a q c

stream enter the land of
d c c d e d

canaan boldly come in to
c c e e e e d

the battle of the Lord
c d e d

right for the victory is yours
c c d e d c c c

Go ye forth and never never
q c a a q c d

yield For the strength of the
d e d e e e

Lord Jehovah
d e e

My soul is lifted up as I
a c e c d e c e
catch a distant view of
f l f d e e
the city of my god Jerusalem
d e c c a q e d c. c
bright and new
c.) e

The fetters that now
e l l e
bind me here now seem to
d d d e l q a
melt away As the glories
l e l e q c c
of my future home shine
e d e e e c
forth to cheer my way
f d d e b e

[illegible]

[illegible]

[illegible]

[illegible]

Continuing [illegible]

[illegible]

[illegible] of the dome [illegible]

[illegible]

in History [illegible]

[illegible]

The reward Of Well doing

The reward of well doing
e—f | g g—g c g g
I ever will share the fruits
f | e e — c | d d^e | f f
Of truth my soul shall wear
f a g f e g | g
The harp that God hath
g | c d | b a
attuned to praise my
g | g d c f^e
fingers shall touch while
d f—g | a f
a song of praise
d | c e g | c — — — ||

b e f d e d b g f b e a a d d c b a a g f

For thy mercy O God thy mercy to
e f g g a g f d d
me I will sing I will sing a sweet
e f g
[illegible] song to [illegible]

Vain World

Go by, go by, go by,
1 Farewell farewell vain world farewell
I find no rest in thee
Thy greatest pleasures form a hell
To dark and sad for me
Alaſs alaſs I have to long
Perfered thy sinful crowd
& listend to your syren song
While mercy called aloud

Go by
2 Farewell vain world I say once more
I am bound for Canaans land,
I see a happier world before,
Prepared at Gods right hand
On lifes tempestuous sea I sail
While countless billows roll
But christ my pilot will not fail
With him I trust my soul

3 He can command the roaring tide
And silenc all my fears
With courag safly I can ride

Through every wind that blows
As I daily homeward steer.
Towards the land of prize
This world does less and less appear
And all its charms decrease.

4 The shining millions sailed before,
Who gained the port above,
Found nothing in old Babels store,
That they could prize or love
That everlasting glory bright
Will enrich all below
Just as the suns meridian light
Forbids the stars to glow

Just above us angels hover ever with their
care extend with their blessing they will
cover, be our kind and guardian [illegible]
O hear them whisper courage, strength
To each ~~daily~~ needy one want doubt not
firm in purpose, thus the world
you'll overcome.

So the tread of marching
hosts I hear Tho in the distance
the sound is clear, they whom
the truth hath liberty given,
Are leaving the world for a home
in heaven With the music
of joy they fill the glad
air, the Lord in his temple
is worshiped there, He is
exalted his people upraised, Join
O my soul in the chorus of praise

44

2 Earnest & careful O my soul
|| c c d e g | a g e d
Travel in self denial
c c d | c d e e
Freely & fully give the whole
c c c a g | g e e
Wavering not in trial
c d d e g | g a ||
Trust not & arm of flesh for
c d e g | g a
it faileth Cavil not for it
g e c d e g g |
ne'er will avil But with
e g e e | c c
thy life in thy hand press
| e b a g | g e
on Onward & thou shalt prevail
e c d d e g g | a |

Groveland

I love my faith I love
c / c c / a c / b
the gospel and my brethren
b / e e / e c / d
and sisters too And there is
nothing that can sever me from
you And I love to worship
God I love to feel his power
and his beautiful gifts
Decending like a shower.

Sixth Family.

46

Jucil Love

Sucil love as you roll
c e d c e / g
Let me gather in a store
g g
To feed my hungry soul
When the harvest time is over
For tis now precious time
How it swiftly glides away
Then let me be improving
Every moment of my day

Union Village
1857

Wisdoms Bleſsing

Rejoice O my people with
Arise O my people
Holy Wisdoms true For lo!
Saith the Holy One of Israel,
with strenght bleſsing
Let your light shine thru out the earth
Have I came unto you
That Nations may behold it —
And tho my miſsion now
Rejoice from your sorrows
Is unto the world abroad
And be glad O Jerusalem
Yet my precious bleſsing
For lo thy holy tents shall be
Rests on the Zion of God
A refuge of safety.

1st Order

Mothers pure Love

I've got a very delicious cust
Sweeter far than honey
If you want I'll give you
some It cant be bought for money
Blessed Mother gave it me
Holy Holy Love Love
Pure and good as good can b
Right from Heaven 4 love

From Father William
to Andrew Barrett

Dec 1855

My dear companions let's
go on The strong shall help
the weak along We'll
join our hearts in a cheerful
song and all go on together
We'll bear and bear & yet forbear
And in each others burdens share — We'll
give & give & yet forgive as we would be forgiven.

I know my Redeemer lives
His saving power I feel
Until [illegible] [illegible] home [illegible]
[illegible] the [illegible] [illegible] living [illegible]
He hath filled my [illegible]
tribulation [illegible] [illegible] life of
the home [illegible] my [illegible] Holy spirit
[illegible] his [illegible] I will
praise him while eternal ages roll

Eliza [illegible] [illegible]

Ebbing flowing coming going
All earths joys are waning
theres nothing sure that will
endure But treasures
we are gaining By fait
and prayer by toil and care
By every day's Exertion.
The Lord will serve without
reserve This is true devotion

2nd Family

We are but children willing
to come bearing our all to thee
We are but children growing
in the truth growing in the
life that is new, as first
offerings kindly receive, Bring
it to the Lord for he cares, his
~~care~~ Own us and bless us
while we are struggling our life
by the gospel square [illegible]
F. A. Jones.

Sept. 30th 1847 an conference was held at Ramsgate, attended by vegetarians from London Manchester & other distant places — A Society was formed & 150 members handed in their enrollment as members. Joseph Brotherton M.P. presided over the conference & stated that flesh diet was not only unnecessary but injurious to health & happiness. That it is unnecessary is seen from the fact that persons do subsist in health without it. That it is injurious is known from many facts, seeing that animals have diseases &c. among & the moral character is affected by the free use of flesh. Having abstained himself for 34 years, he commended it from his [illegible]!

Dietetic Reformer

Secretary of Vegetarian Society
56 Peter St. Manchester Eng.

52

O I want to rise ~~and~~ soar &
e t e d d g d a
Shake from every earthly
c a g e g e d
clog I want to feel my spirit
A g a g a g a b (
~~free~~ On the wings of liberty
d. e e e
There to shout Halleluia
There to praise evermore
And with the heavenly
number Sing the song of
Victory .... Brad Haskins

---

80 million bushels of grain, yearly destroyd in Great Brittain in the manufacture of intoxicating liquors. July 1883. Prof. J. E. B. Mayor in Dietetic Reformer. Sermon preacht in Tendering, Essex in cent.

Drunkenness,

wherever seen is a disease. It is one of those bodily states wherein the body has dethroned the soul, & the man has sunk from the rational, responsible person, to the irrational irresponsible thing. The habitual drunkard has no observable soul. He is an animal; None of the qualities of reason stir in him; no moral sense asserts itself; no spirituality works in him. He is so poisoned as to be dead to all those higher motives which, stirring within the man, bring the human to the surface & clothe it with energy, with power & with glory. J. C. Jackson

There is no food which mortal man eats, of which I have knowledge, that will create such undue excitement of the nervous system, as the flesh of the fattened hog. When this flesh is made into blood by the digestive & assimilation processes, it has, aside from its sus-

Peace on the earth the
Angels sing Love and
comfort joy they bring
with a hope to bless all
who thirst for righteousness
Our love the song they raise
join in concert while they
praise Banish every grief
and fear, For we know
the lord is here

Amelia Calyer
1st Circle

treatment, the quality of stimulation, & so excites the brain [illegible] nervous system & the heart as to create great drafts on the vital powers. There is often thus developed a fictitious strength. When this is expended, the man is left greatly depleted in force & defenceless in body & mind & then a clamor for alcoholic stimulants is created. Dr. J. C. Jackson Dansville

An Intoxicated

person is one who is blood poisoned, for that is the true meaning of the term. The country is full of intoxicated persons who are not inebriates.

Wine in all its forms — beer in all degrees of strength, cider in all its stages of fermentation, all forms of alcoholic liquors are intoxicants. Drunk habitually in small quantities, they disturb & derange the nervous system at large. When derangement is established, the person has reached blood poisoning.

58 Life

Give us life Lord forever
in thy rightious cause
to life Faith and hope
Swerving never till the
ransome we received finds
our hearts in love to thee and
thy attributes divine, Through
devotion may we see, join in
perfection of being Amen

Canterbury
N H

Copied for Comment,

The Pauline ethics differ from those of the Gospel in being not purely ideal & sentimental, but practical & legislative. For it is to be noticed that the Christian Scriptures contain not one type of ethics, but two; [not theoretical, but adapted to two classes of hearers.] one purely individual, ideal, spiritual, found in the Gospels; the other social & organic, assuming the ordinary duties & relations of a commercial & complex society, found in the Epistles, p. 43

So far as the gospel was true, it was true as a gospel of salvation,—that is, of actual rescue from actual calamity. That calamity was felt to be in the very conditions of life upon this earth as men have received them. p. 52

Joseph Henry Allen's Lectures on Ecclesiastical History in Harvard University.

"What you know 'bout Massa Linkum? Him like de Lord. Him eberywhar." col'd wom. in time of the war.

Logos has a double meaning. On one hand, it is identical with Divine Wisdom, which is in fact, constantly used as its equivalent, both by the Greek & Latin writers. On the other hand (by the habit of mind spoken of in considering the Gnostic genealogies), it is easily, unconsciously hypostatized, — that is regarded as an independent substance, or quasi-personality; & in this sense, as a pre-existent Divine Person, is especially identified with Christ. p. 101-2

Hypostasis, explained by Gregory Nyssa as bearing the same relation to the individual, as ousia (essence) to the class.

"Whosoever shall offend in one point is guilty of all." On this side of the razor's edge, it is all good; on the other, all evil. 171

"We are a people of yesterday, yet we

have filled every place among you — cities, islands, forts, towns, assemblies, even camps, tribes, companies, palace, senate, forum. We leave you nothing but your temples." Trench. Hulsean. p. 1.

On the day of his triumph, Julius Caesar, the Epicurean unbeliever & mocker, disbeliever, mounted on his knees the long flight of stairs that led up to the Capitol, that in this act of voluntary humiliation he might avert from himself Divine judgements ever provoked by inordinate felicity. p. 82.

The true name of Rome (that of its tutelary divinity) are said to have been religiously concealed, lest they should become known to an enemy, who might then disarm the city of its defenders.

The Greek [illegible], of the same [illegible]cy. The Greek word [illegible], hypostasis, corresponding etymologically to "substance" is rendered in the Latin word, persona.

There's a light that shines on
my pathway A glory in my
soul A star of hope that bears
me on On to the heavenly goal
Tho clouds above may gather
And peaceful tempests to rage
abroad Yet in my soul there
is perfect rest, A treasure sent of God.

[illegible], [illegible], ascetic in their training, and the
[illegible] of the [illegible]

Continued from next page ☞

In this group of saintly names, we observe
that they were all near friends, 2 of them
Basil & Nyssa, were brothers. The [illegible]
of 1 5 3 & the one styled Great, [illegible] 57.

"Epiphanius gives a list of 43 [illegible] heresies, including the Gnostic, among professors of the Christian name or doctrine.

Hypostasis, corresponding etymologically to the Latin substantia. But the words mean exactly what the theologians did not wish to say, so they chose the word persona, literally mask, which we very inadequately render person, really meaning the part or character acted in a play, as in our dramatis persona. But the metaphysical terms ousia (essentia), hypostasis (substantia), & prosopon (persona) are more or less interchangeable, & give rise to endless discussion. According to Gregory Nyssa, what ousia is to the class, that hypostasis (hypostasis) is to the individual." Fisher, p. 185

Basil the great of Caesarea, 329 to 379
Gregory Nazianzen. Basil's [illegible] 329 to 389
Gregory Nyssa, 331 to 395
John Chrysostom, Golden-lipped, 347 to 407
Geo. Fisher, History Christian Church. p. 178

64

Faith. The history of opinion is one thing; the history of faith is another thing. Faith belongs to emotion, character & will. It is a faith of passion, of enthusiasm, of absolute courage. It can disdain (fairly) even the ample argument and reproof. It uses its reason & argument only as weapons of attack. Its only weapon of defence is confidence in itself. It has its own laws of growth, which resemble the spreading of flame, more than the skilful building of architecture. 109

Milton, Pattison, [illegible]. Nor can I find in the writings of either of them a trace of sectarian rancour, of personal vindictiveness, of political pride, of dogmatic bigotry, or selfish ambition, or vanity of letters. Both were humble minded & devout, modest in their bearing, austere judges of themselves, utterly submissive to the Divine will they worshipped. The pleasant impressions one gets from their writings, is this absolute lack of self-assertion or self-confidence, & the entire good faith with which they not only assume that the ascetic life is the only true moral ideal, but make it the law of conscience for themselves in the rule of personal purity & rigid self-denial.

But for a certain simplicity of courage & a childlike fearlessness, we might possibly miss in them the more masculine virtues we look for in the religious character. When Basil was threatened with confiscation, imprisonment & death, he replied "Nothing of these things touches me. He who has no goods cannot suffer loss; the earth is God's, I cannot be an exile anywhere, for [illegible] I am [illegible]; but death is only a friend to me, to bring me sooner to God." Their writings all, [illegible] have become Christian classics.

The Church was from the first, a form of polity, as well as a system of belief & with the germ of a new organization of society within, which was left to gradually [illegible] out its own. Milt.

Criminals. Chas. Dudley Warner, in N. Amer. Review Jl. '81 says: "It is a mistake to suppose that criminals are naturally bright. The moral nature has affected the intellect in most cases. If they are bright, it is usually in a narrow line, the development of animal life, cunning, shrewdness. Their whole intellectual conduct is weak in moral stability. They are uncertain in all their operations; cannot hold steadily one course; are continually falling or going to pieces.

Speaking of the Elmira reformatory institution for state criminals, he says "I was at first surprised to learn that the men do not like to be sent to this institution. Many of them, perhaps most of them, would prefer to go to a regular State prison. Their whole nature revolts against the idea of study, of discipline, of reform of their crime & an irregular life, & they hate any influences to turn them away from it. They hate the notion of industry, [illegible] boys out of prison [illegible] moral and Religious instruction. They receive the prisoners as long as they can, because of them of [illegible], [illegible] and [illegible].

The qualifications for admission are, that one be convicted of a state prison offence — is between the ages of 16 & [illegible], & has never been in State prison before. In the discretion, every judge in the State may send convicts of this description to [illegible]. He cannot be detained beyond the maximum term the law allows for the crime for which he is sentenced. For good behavior, at [illegible], he may gain his freedom sooner, at the discretion of the managers. This is the [illegible] [illegible]. The Reformatory has been in operation [illegible] — is under the superintendence of a man named Brockway. Notwithstanding the shortness of the time of some of them, reports show that [illegible] per cent of the men going out from there are reformed.

[illegible]

Z. R. Brockway. June 25th 1885

Dio Lewis' Rules for Elocution.

1 Stand erect 2. Use a low body voice, 3 Speak deliberately. 4 Articulate distinctly.

Every disease must be systemic, before it can assume a local expression.

Oatmeal porridge & warm or hot milk for a dyspeptic.

I asked an old trainer, who had charge of one of the Madison Sq. Gard. pedestrians, how much 3 cigars a day, during his 3 months training would probably affect his man. He replied "I am sure it would hurt him.

In Buffalo N.Y. during the cholera seasons of '49 & '51 I knew at least 5 cases of cholera on the shady side of the street to 1 on the sunny side.

"We thank thee O Lord, for our [illegible]. We thank thee for trials and struggles without which we would ever remain idle children".

a climate with its alternations of heat & cold, calm & fury, rouses the elasticity of muscle and brain."

I have cured many cases of rheumatism by advising patients to have bedrooms shaded by trees & piazzas, & sleep in rooms constantly dried & purified by the direct rays of the sun.

Sea sickness is an affection of the brain. [illegible] 185 Dio Lewis, [illegible].

Canon Farrar says. Life of St. Paul p.151
In the decision of momentous questions, rectitude of heart is a far surer guarantee of wisdom than power of intellect.

Bible p. 289
Saying of Jesus. "He that is near me is near the fire."

The Ideal philosopher declares mind to be the only reality in the universe, ideas the the only noumena, & the outer world but phenomena, appearances & flitting shadows, only existing in & thru mind.

Alpha Sept 1885

While the old doctrine of total depravity was a vital force among us, we stood dumb & hopeless before the problems of civilization which are still waiting to be solved. How attack an evil which was inherent & inevitable. With what chance of success could the powers of the individual, contend against the laws of the universe? + + + + But of all the gifts that knowledge has given to man, the greatest is the intellectual freedom which has broken the bondage of the past.

We laud science that has given us the steam engine & the telegraph, but these, great & good as they are in their results, are poor & mean compared with the liberty of spirit which has come to all of us thru the revelations of the investigators of physical law. What is any material benefit to the intellectual & spiritual joy of seeing, of knowing that we do not live in a world governed by arbitrary individual will, but by harmonious, never changing beneficent laws.

What material gain can equal the heart rest that we experience when we awake to the knowledge that pain, & evil, & sin, are not natural, that is to say are not authorized, forgiven, living things, but abnormal, accidental, diseased conditions, not made nor acquiesced in, in any sense by the Father, but divergences from the perfect type, that a hundred thousand forces, too subtle for our gross senses to detect, are striving to put right again?

When learned physicians, after years of patient study & anxious watchfulness, can assure us that they have never discovered a confirmed criminal with a healthy brain, what a glorious gain to every one of us whose heart is weighed down with the sight of misery & the [illegible] of ceaseless war. Can we not buckle on our armor with a confident smile & go at it again?

There is plenty of unused force in the two worlds that we can command to help us for the calling, & what man has put wrong, man can put right again when he will. But if it is total depravity, bad from the bottom, & bad all thru, which we have to contend with, we can but wring our hands, & wish we could have had a stone hung to our necks & been drowned like kittens before we came to know the monstrous cruelty that created such a world. + + +

+ + + We can fearlessly look the forces of evil in the face again, knowing they are not such powerful

O I will be a living soul
Free from all that is evil Yea
I will. I hate the crooked
winding path that leads unto
the Devil. Yea I do.
I'll turn away from evil
I'll turn away from strife
I ever will be joined unto the
of life Yea I will.

Sung by Elder Br John to
Benyaman Gates. Saturday
eve March 22nd 45-
With a new mmanner of
labouring.

foes as they have appeared to be — knowing they are there only to bring out some latent force in humanity, which but for them, would never gain strength & vigor. We can not ~~ask~~ any longer with some rather faith less but very religious people, how it can be that such horrible crimes exist as still track on this fair earth, for we see that the crime is the result of hundreds of little crimes, so small as to be scarcely called crimes.

How to break off bad habits.

Understand the reason & all the reasons why the habit is injurious, study the subject until there is no lingering doubt in your mind. Avoid the places, the persons & thots that lead to temptation. Frequent the places, associate with persons, think the thots that are away from temptation. Keep busy. Idleness is the strength of bad habits. It opens the door to temptation. Do not give up the struggle, never; even if resolutions have been broken many times. Endeavor to understand why you have failed, & stick to it knowing you must conquer, & you will.

In the spiritual Sky there is
2/4 g c | e d c | d c e d
beaming A sun that will
g c | c. e | f f f |
never go down O'er the hilltops
b g a g | g. | g. a | g d
its light is streaming revealing

the eternal throne

O'er the arches of heaven are

Shining And the path of

the pilgrim is bright All

dark clouds have a silver lining

From the orbit of truth &

right.

Benson J. Lossing visited the Shakers in July 1856, & wrote an article that was published in Harper's magazine July 1857; in which he says "As I walked into the village, serenity & peace seemed to pervade the very air. Placidity dwelt on every face I met. + + It was Saturday evening. The weekly toil of the community had ceased, & a Sabbath stillness brooded over the populous town. Order & Neatness there held high court with a majesty I had never before seen. The very dust in the road seemed pure, & the virtue "next to godliness" was apparent on every stone."

Lossing on Shakers.

From that house of strange worship, every "Gentile" seemed to depart with serious feelings. Whatever may have been the scenes among the Shakers in former times, or in other communities, of which many have spoken with contempt or ridicule, it cannot be denied that their public worship at Lebanon is dignified, solemn, & deeply impressive. We may differ from them in opinion as to its propriety,

Far sweeter to my soul
Are the joys of heaven above
Than all earths fancied
pleasures. Tho o'er her face
I rove. I am laying up
a treasure While on this mort
shore to commend me in
the heavens When time sha
be no more

but we must accord to them great earnestness & sincerity. Their songs & hymns breathe a pure christian spirit; & their music, unlike any to be heard elsewhere, captivates the ear because of its severe simplicity & perfect melody. Their movements in the dance & march, whether natural or studied, are all graceful & appropriate.

And as I gazed upon that congregation of 4 or 5 hundred worshippers, marching & countermarching in perfect time, I felt certain that were it seen upon the stage as a theatrical exhibition, the involuntary exclamation of even the hypercritical would be, "How beautiful!" The women clad in white, & moving gracefully, appeared ethereal; & among them were [illegible] beautiful faces. All appeared happy, & upon each face rested the light of dignified serenity, which always gives power to the features of woman.

I am convinced, from observation & from the testimony of their immediate neighbors, that they live in strict accord with their professions. They are hospitable to strangers, & kind & benevolent toward the community around them. In morals & citizenship they are above reproach; & they are loved by those who know them best. They have been ridiculed & maligned by those who must have been either ignorant or wicked; for it seems impossible for any candid man, after becoming acquainted with their character, to regard them otherwise than with the deepest respect. Surely the sacrifices of the dearest interests of earth, are sufficient guarantees of their sincerity. We impress the fact that they have maintained their integrity,

A Message from
William Penn

Ye beloved & worthy ones of your blessed Mother Ann; will you for a moment listen to me.

I am "William Penn of whom you have often heard, but I thank God I am not the vain self-righteous Quacker that I was while in time. For I have found a blessed Mother a parent & true friend who has shown me my loss & taught me the way of redemption. For many years I have traveled in sorrow and tribulation to find that which would redeem my soul.

For when I entered the eternal world tho I had obeyed the light & faith which I had received yet I found I was lost from God & in

& their faith for 70 years, is vastly significant.

The collective dicta of the highest minds illuminated by the highest motives — or greatest motives form wise conduct.

A young American lady asked Mary Marian Evans (George Eliot,) if she enjoyed writing; if it was easy work? She replied: "No; I am miserable when writing, but I am still more miserable when not writing." (Unhappy woman.) Phren. Journal April 1881

Scenes in Clerical Life brought her $1500.
Felix Holt $22,500 — Middlemarch $40,000. Daniel Deronda $31,000. The aggregate of her earnings by her pen, in 20 years, was $150,000 = 7,500 per year. Ibid.

Man is not saved by orthodoxy but by orthopraxy; salvation is not an operation from without, but a growth from within. F. H. Hedge.

From T. P. Hughes Dictionary of Muhammadanism.

Maut. Death. Amongst the Sufis is employed in a figurative sense. "The white death", is said to mean abstinence from food, or that feeling of hunger which purifies the soul. A person who frequently abstains from food, is said to have entered the state of death.

"The green death" — the wearing of old clothes in a state of voluntary poverty. When a person has given up wearing purple & fine linen & has chosen the garments of poverty, he is said to have entered that state of death.

"The black death" — the voluntary bearing up of trouble & submitting to be evil spoken of for the truth's sake. When a Muslim has learned to submit to such troubles & persecutions, he is said to have entered into this state of death.

Marriage; is enjoined on every Muslim & celibacy is frequently condemned by Muhammad. "Marriage prevents sins. He who cannot marry should fast." Koran.

Celibacy, tho' not absolutely condemned by Muhammad, is held to be a lower form of life.

Angels — Arabic Malak

It is believed that the angels are created of light — & that the difference between the Jinn & Shaitans is a difference of species. The Angels are sanctified from carnal desire & from anger, & they do what God hath commanded them. Their food is celebrating His glory; their drink, proclaiming His holiness — their conversation, the commemoration of God, whose name be exalted; their pleasure His worship.

Four of them are Archangels — or as these are called in Arabic Karūbīyūn — Cherubim. Gabriel is the angel of revelation — Michael, the patron of the Israelites. Asrafil, the angel who will sound the trumpet of the last day; Azrail, the angel of death.

Every Muslim is attended by two recording angels, one of whom records his good actions, the other his evil actions. The chief Angel who has charge of this, is Malik, & his subordinates are Zabaniyan, or guards.

Angels intercede for man, they also act as guardians. "Each hath a succession of Angels before him & behind him, who watch over him by God's behest."

Faqir. Persian Darwesh.

The Arabic word faqir, signifies poor. but it is used in the sense of being in need of mercy & favor in the sight of God rather than in need of earthly assistance. Darwesh, derived from dar a door signifies those who beg from door to door. The terms are generally used for those who lead a religious life.

Religious fakirs are divided into two great classes, those who govern their conduct according to the principles of Islam, & those who do not rule their lives according to any religious creed

other they call themselves Musulmāns.
The former are called travellers [sālik] on the road [tariqah] to heaven. The latter are either free, [āzād] or abstracted [majzūb]. The travellers (sālik) from the various religious orders perform the zikrs.
The majzūb are totally absorbed in religious reverie. The āzād shave their beards, whiskers, mustache, eyebrows & eyelashes, & lead lives of celibacy.
The āzād & majzūb can hardly be said to be Muhammadans, as they do not observe the ordinances of Islam.

In the first year of the Hijrah, 45 citizens of Makkah joined themselves to as many others from al-Madinah. They took an oath of fidelity to the doctrines of their Prophet & formed a sect or fraternity the object of which was to establish a community of property, & to perform every day certain religious practices in a spirit of penance & mortification. They took the name of Sufis. Turn to page 127

His brave hands faild him
at lifes sunny noon
Unclasping nerveless from
Love's tender hold
Leaving all his friends
companions true
To meet alone in Spirit
Spheres his God.

Not as a stranger did his
spirit go to the land of souls
visited by him, for God
was good & in his dying hours
Jerusalem celestial broke in view

He saw the home our Mother
had prepared, And kindred
spirits many gathered there
The loved ones bade him
welcome home, Come to your
rest, Thou chosen Heir.

Ah! blest was the life he always
lived And beautiful the glory

be in deth — Hee taut angelic pre-
cepts all his days, And praisd
their sweetness with his dying breth.

Why should we check the falling
tear, Or wipe the moisture from
the furroud brow, The loved one
shall long in memory live, Who
like a ripend sheaf is gatherd now.

Forgetting ease & pleasure on his
part, To toil for others was his care
The christian's part, the part he playd
in life's great drama While it
held him here.

Hee erast the border that divides
from realms supernal where
new glories breake upon the view
His righteous life insures him
there, etc

86 2 4.

Long on this picture as the [illegible]
Why first meet in [illegible] by the happy
And mutual friendships were lost
Till we as your home and the while
Take on the stage immortal [illegible] was call
[illegible] feel that you still with us
live [illegible] may the [illegible]
remain. And while you march
up thro the shining streets Your
blessing, love & till we ever claim

10

Accept our thanks from our full
[illegible] acknowledgement from
whose hearts While sisters [illegible]
as [illegible] [illegible] [illegible]
Triumphant.

11

Thank God and dear friends
[illegible] [illegible] [illegible] only [illegible] [illegible]
never on the other shore a little in advance
[illegible] celestial joy. Oh
be [illegible] eternal, lasting [illegible] [illegible]

The spirit called and I obeyed
But with reluctance did I go [There]
For love stronger than death bound me
To my grateful kindred to each one of you

Non Nocebunt et Non occident. Motto of the Order of the Golden Age

Watchwords. Love, Peace, Purity & Fraternity.

[illegible]

Gen. 1.29. Isai. 11.9.

C. W. Sullivan 22 Alexander St. Westbourne Park. W.

Ye love the transitory & neglect the life to come. Ye treat the judgement as a lie. But truly there are guardians over you, illustrious recorders, cognizant of your actions. By the meteors that move swiftly & hide themselves — by the night when it comes darkening on — by the morn when it brighteneth — Extracts from *Koran*.

126

I feel the living inspiration
Of the heavenly worlds above
Rolling on and flowing to us
[illegible]
Flow [illegible] harmony [illegible]
Give strength to every soul
Angels [illegible] the [illegible]
When [illegible] made [illegible] whole

It is the true greatness of humility, to give one's heart to against all human passions & abandon the vanities of the world. [illegible], a sect of [illegible] sentiments.

Make for my guide to God, such one [illegible] his [illegible], not to change nor deviate from him. God is our witness.

Sufis. This name, attributed to the most zealous partisans of Islām, is still in use to indicate any Mussulman who retires from the world to study, to lead a life of pious contemplation, & to follow the most painful exercises of an exaggerated devotion. To the name Sufī, they added that of Fakīr because their maxim was to renounce the goods of the earth.

The head dress of almost all darweshes is called taj which signifies a crown.

The individual who desires to enter the order is received in an assembly of the fraternity, presided over by the Sheikh who touches his hand & breathes into his ear three times the words "There is no God but God" & commands him to repeat them 101, 151, or 301 times each day. The recipient, faithful to the orders of his chief, obligates himself to spend his time in perfect retirement, & to report to the Sheik the visions or dreams he may have in the course of his novitiate. During his novitiate, the devotee bears the name of "Murid" disciple, & the Sheik who directs him in this pretended celestial career [illegible] on such an[illegible] takes the title of Spiritual Guide, "Murshid".

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Thereupon, he writes: "Having been introduced to Sheik Mulla Shah, my heart, in frequent intercourse with him, was filled with such a burning desire to arrive at a knowledge of the mystic science, that I found no sleep by night nor rest by day.

"When the initiation commenced, I passed the whole night without sleep & repeated innumerable times 'He is God alone, God the Eternal. He begetteth not & is not begotten — there is none like unto Him.'

I desired the Sheik would bestow on me his love. No sooner had I finished my task than the heart of the Sheik became full of sympathy for me. On the following night I was conducted to his presence. During the whole of the night he concentrated his thoughts on me while I gave myself up to meditation. Three nights passed in this way.

On the fourth night, the Sheik said [illegible], who are very susceptible to ecstatic emotion, apply their spiritual energies to Tavakkul Beg. They did so, while I passed the whole night in meditation with my face turned toward Mecca. Toward morning a little light came into my mind, but I could not distinguish form nor color.

After morning prayrs I was taken to the sheik who asked concerning my mental state. On hearing that I had seen a light with my mental eye, the sheik became animated & said Thy heart is dark, but the time has come when I will show myself clearly to thee. p.122.

He directed me to sit in front of him & to impress his features on my mind. Then he blindfolded me & directed me to concentrate all my thots on him. I did so & in an instant by the spiritual help of the sheik, my heart opened. He asked me what I saw. I said I saw another Tawakkul Beg & another Mulla Shah. The bandage was then removed & I saw the Sheik in front of me. Again they covered my face & again I saw him with my inward eye.

15 — astonished, I cried, O master! whether I look with my bodily eye or my spiritual sight, it is always you I see. I then saw a dazzling figure approach me. The Sheikh told me to say to the apparition "What is your name?" In my spirit I put the question, & the spirit answered to my heart: I am Abdu'l Qādir al-Jīlānī, I have already aided thee, thy heart is opened. Much affected I vowed that I would repeat the whole Qurān every Friday night.

[illegible], then said [illegible] the spiritual world has been shown to thee in all its beauty. I then [illegible] to the Sheikh. The following day I saw the Prophet, the chief companions, & legions of saints & angels. After three months I entered the cheerless region in which the figures appeared no more.

During the whole of this time the Sheikh continued to explain to me the mysteries of the doctrine of the Unity of the holiness of God. It was not until the year had passed that I arrived at the true conception of Unity. Then in words such as these

Dervishes or Oriental Spiritualism. 36
by John P. Brown, Adams' Series.
Lane's Modern Egyptians.

"Contempt prior to examination
bars information."
"Knowledge shall be increased."

In the winter of 1780–81, Ann Lee visited the meeting room at Watervliet N.Y. where many believers in her teachings were assembled, & being in the visions of God, & under strong impressions concerning the work of the ministry, she addressed them ~~as~~ preachers. Design postponed.

Hear the Sheik on inspiration. "Look upon the body as only dust & water. Regard neither my heart nor my soul, alas! that inspiration from Thee God so much in my life has passed. Thou art it, & I know it not." The Sheik was delight. & said that the truth of the union with God was now clearly revealed to me.

(37) Then, addressing those present he said "Tawakkul Bey learned from me the doctrine of the Unity of God, with this his inward eye had been opened, the sphere of colors & of images have been shown him. At length he entered the colorless region. He has now attained to the Unity. Doubt & scepticism henceforth have no power over him. No one sees the Deity with the outward eye, until the inward eye acquires strength & power."

Altho' in no wise bound by oaths, and being free to change their community, & even to return to the world, & to adopt any occupation which may please their fancy, it is rarely that any one uses this liberty. Each regards it as a sacred duty to end his days in the dress of his order. To this spirit of poverty & perseverance in which they are so exemplary, must be added that of perfect submission to their superior. This latter is elevated by the deep humility which accompanies all their conduct, not only in the interior of their cloisters, but even in private life. The words Ai li'llah "Thanks to God", frequently are used in their conversation, & the more devout & enthusiastic, speak only of dreams, visions, celestial spirits, supernatural objects, &c.

They are seldom exposed to the vexations of ambition, because the most ancient Dervishes are those who may aspire to the grade of sheikh, or superior of the convent. The sheikhs are named by their respective generals, called the "chief of sheikhs". These are subordinate to the Mufti of the capital who exercises absolute jurisdiction over them, & in the Turkish Empire, the [illegible] alone has the right of removing all the generals of all the orders, although the office be hereditary. He has the right to confirm the sheikhs nominated by the generals.

The more zealous [illegible] devote themselves to the most austere acts, & shut themselves up in their cells, so as to give themselves to prayer & meditation, others often ~~spend~~ pass a whole night pronouncing

139 in a single place, "There is no God but God."
Some will stand whole nights in very uncomfortable positions, to drive sleep from their eyes. Some devote themselves to absolute retirement from the world, & to the most rigid abstinence, living only on bread & water for 12 days in succession, in honour of the 12 Imams of the race of Ali.

The more devotee among them sometimes observe a painful fast of 40 days consecutively. Among them all, their object is the expiation of their sins, the sanctification of their lives, & the glorification of Islam, the prosperity of the state & the general salvation of the Mohammudan people.

Although they are considered mendicant orders, no Dervish is allowed to beg, especially in public; except the Bektāshīs, who deem it meritorious to live by alms. Their request is "Something for the love of God." Many of these make it a rule to live only by the labour of their hands, in imitation of Hājī Bektāsh, their founder, making spoons, ladles, graters & other utensils of wood;

[illegible]

Ism. A sin. Anything forbidden by the [illegible]. Ismah. Keeping back from sin. [illegible]. continence & freedom from sin.

Ishq. Love. Used by mystic writers to express Divine Love. Orthodox Muslims in the love of God, or love to God use the word Hubb. Wudd, mawaddah, & mahabbah, or synonymous terms for love. 'Ishq is amorous desire accompanied by melancholy.

In Prof. Palmer's work on Oriental Mysticism, founded on a Persian MS. titled the Remotest Aim, we read,

Man sets his face toward the world & is entangled in the love of wealth & dignity, [or pleasure & ease] until the grace of God steps in & turns his heart towards God.

The tendency which proceeds from God is called Attraction — that which proceeds from man is called Inclination, Desire, & Love. As the inclination increases its name changes & it causes the creature to renounce everything but God, who becomes his Kibla, & thus setting his face Godwards, & forsaking everything but God, it is developed into Love.

This is by no means the last stage of the journey, but most men are so content to pass their lives therein, & to leave the world without making further progress. The Sufis call such a person [illegible].

In this state Love, or spiritual love, becomes the subject of religious contemplation, such as it is in the Song of Solomon. But while the lover in the Song is supposed to represent Almighty God & the loved, the Church, in Sufi poetry the Lover is man, & the Beloved one, is God. [Quite important distinction.]

Address to Deity- by the Sufi Poet- Jâmî.

[illegible]

So united in perfect union, I would be
Thy Lover & thine only — I, mine eyes
Sealed in the sight of Thee, to all but Thee,
Yea, in the revelation of Thyself
Self lost, & conscience cleansed from evil.
Thou movest under all the forms of truth,
Under the forms of all created things;
Look where I will, still nothing I discern
But Thee in all the universe, in which

Thou dost thyself invest, & turn the eyes
Of man, the subtler censor scrutinize.
In thy Harim Individuality
No entrance finds — no word of this & that;
Do Thou my separate & derived self
Make one with thy essential! Leave me room
On that Divan (sofa) which leaves no room for two,
Lest like the simple Kurd of whom they tell,
I grow perplexed O God, 'twixt "I" & "Thou"
If "I", this dignity & wisdom whence?
If "Thou", then what is this abject impotence?

The fable of the Kurd is also told in verse. A Kurd left the solitude of the desert for the bustle of a busy city. Tired of the commotion around him he lay down to sleep. Fearing he might not know himself when he arose amid so much commotion, he tied a pumpkin around his foot. A wag who heard him deliberating about the difficulty of knowing himself again, took the pumpkin off the Kurd's foot & tied it round his own & lay down by the side of him. When the Kurd woke he was bewildered & exclaimed,

"Whether thou I or no,
If I, the pumpkin why on you
If you — then where am I, & who?"

Ruh. The spirit or soul of man, the faculty of the mind which is enlightened & purified by the holy light – the light of God.

Salik. A traveller.

The religion of Muhammad is called by his followers Al-Islām, a word which implies the entire surrender of the will of man to God. They call themselves Muslims, pl. Muslimum – Musalmans, Mu'min, pl Mu'minum, a Mu'min being a believer. Persian Musalman, Muslim

Islam does not profess to be a new religion, formulated by Muhammad, but a continuation of the religious principles established by Adam, Noah, Abraham & Moses & Jesus.

Sūfī – said to be derived from Suf wool, on account of the woolen dress worn by Eastern ascetics. – 2 from Arabic Safa, purity – 3 from Greek sophia, wisdom, or from Sufah, the name of a tribe of Arabs who separated themselves from the world & engaged in the service of the temple at Mecca.

Sufis admit that their religious system has always existed in the world. They are divided into numerous sects differing in name & in some customs, as dress & meditations, but are all agreed in their principal tenets, particularly those which inculcate the absolute necessity of blind submission to a murshid, or inspired guide. Their ~~3~~ two principal divisions are into Ilhamiyah, or inspired of God, & Ittihadiyeh, or union-ist with God.

Doctrine of the Sufis

1. God only exists, & is in all things & all things in him.
2. All visible & invisible beings are an emanation from him & are not really distinct from him.
3. Religions are matters of indifference; they however serve as leading to realities. Some for this purpose are more advantageous than others, among which is Islam, of which Sufi-ism is the true philosophy.
6. The soul existed before the body, & is confined within the latter as in a cage. Death therefore should be ~~the~~ the object of desire to the Sufi, for it is then that he returns to the bosom of Deity.
7. Soul must be purified to be worthy of reunion with God.

1 11 4/ 8. Without the grace of God, none can attain to this spiritual union, but this can be obtained by fervently asking for it.

9. The principal occupation of the Sufi while in the body, is meditation on the Unity of God [or union of the soul with God] the remembrance of God's names, & the Tarikah journey of life, so as to attain that union.

10. "There does not really exist any difference between good & evil, for all is reduced to Unity & God is the real author of the acts of mankind."

This shows that as the [illegible] descended [illegible] in spirituality, the Sufis are in the state of mind [illegible] with darkness. For although practically they make considerable distinction between good & evil in a moral point of view, & necessarily so or they could not advance, yet theoretically & philosophically, they confound all moral distinction by claiming God as the author of all human volitions, good & evil. Hence their proposition No. 5, contains this declaration — "It is God who fixes the will of man — man therefore is not free in his actions." This takes away all responsibility from man, & all ground for merit or demerit, & hence all grounds for reward or punishment — praise or blame. Yet, this is the doctrine of the Koran or Quran, or rather of the Muhammadan creed

5 When Muhammad said "God created this family for paradise & their actions will be like those of the people of Paradise", & of another "I have created this for hell, & their actions will be like those of the people of hell," then a man said to the Prophet, O, what use will our deeds of any kind be? He said "When God creates his servant for Paradise, his actions will be deserving of it until he dies, when he will enter Paradise & when God createth one for the fire, his actions will be like those of the people of hell till he dies when he will enter therein. There is not one among you whose place is not written by God, whether in the fire or in Paradise."

Quite logically the companions said O Prophet! since God hath appointed our places, may we confide in this & abandon our religious & moral duties? He said No; because the righteous will do good works & the wicked will do bad works.

It is said there are three schools of thought The Jabrians, so called from the word Jabr, compulsion, who deny man's free agency entirely & say God does every thing that is done good, bad, or indifferent — & that every man is constrained by God's immutable, eternal decree, to act as he does.

The Kadrians, who deny God's absolute decree, & say that evil & injustice ought not to be attributed to God, but to man, who is a free agent. Mutazilites, & Kadrians, are practically united as two branches of one school.

The Asharians, who maintain that God wills both good & evil, but they seem to allow some power to man. The Sunni belief, i.e. the orthodox, is theoretically Jabarian, but practically Asharian. The Mutazilite doctrines are looked upon as quite heretical.

Sheik Abdul Kadir said there are not less than 150 sects in Islam.

The two preceding pages are a digression from the Sufi subject, taken partly from the article on predestination.

The Sufi Doctrines.

Human life is termed the journey (safar) & the seeker after God, the traveller (salik.) The great business of the traveller is to exert himself to attain that perfect nature of God which is diffused through all things. For the soul of man is an exile from its Creator, & human existence is its period of banishment. The sole object of Sufiism, is to lead the soul onward stage by stage, until it reaches the desired goal — perfect union with the Divine Being.

The first state or stage of every human being is humanity (nasūt) in which the disciple must live according to the Law, & observe all the rites, customs, & precepts of his religion. The second is the nature of Angels (malakūt), for which there is the pathway of purity (tarīkah).
The third is the possession of power (jabarūt), for which there is none. The fourth is extinction (fana, absorption in Deity), for which there is truth (hakikah).

The Perfect man is he who has fully comprehended the Law, the Doctrine, & the Truth, & is endued with four things in perfection, viz. good words — good deeds — good principles — & the sciences. It is the business of the traveller to pro-

1. 4

vide himself with these in perfection.

The Perfect Man has various other names: Elder, Leader, Guide, Inspired Teacher, Wise, Virtuous, Perfecter, Beacon & Mirror of the world, Powerful Antidote, Mighty Elixir, Jesus (Isā) Raiser of the dead— Khizr,* Discoverer of the waters of life.

The Universe has been likened to a single person of which the Perfect man is the soul; & to a tree, of which mankind is the fruit, & the Perfect man the pith & essence. Nothing is hid from the Perfect man; for after arriving at the knowledge of God, he has attained to that of the nature & properties of material objects, & can henceforth find no better employment than acting mercifully toward mankind. Now there is no mercy better than to devote oneself to the perfecting & improvement of others both by precept & example. But with all his perfection the Perfect Man cannot compass all his desires, but passes his life in consistent & unavoidable self-denial. He is perfect in knowledge & principle, but imperfect in faculty & power. He is virtuous but not free.

The Perfectly Free man should have four

additional characteristics. viz. renunciation, retirement, contentment & leisure.

Mankind for the most part, are ignorant of what is good for them, being dissatisfied with what is beneficial, & delighted with circumstances that are harmful to them.

Humanity has many qualities, both good & evil. The fellowship of the wise only, can conduct the traveller safely to the goal. Therefore all the submission, earnestness, & discipline I strive to inculcate, are merely to render them worthy of such fellowship.

Provided he has the capacity, a single day, even a single hour in the society of the wise, is more to his improvement, than years of self-discipline without it. [illegible] one day with the Lord is better than a thousand years away from him.

It is possible to frequent the society of the wise without deriving benefit therefrom, which results from want of capacity, or want of will. To avoid such a result, the Sufis have laid down the following rules for the conduct of a disciple, when in the presence of his teachers.

Hear, attend, but speak little.

Never answer a question not addressed

[illegible] to you, but if asked, answer promptly & concisely, never feeling ashamed to say "I do not know". Do not dispute for disputation's sake.

Never boast before your elders.

Never take the highest place, nor even accept it, if it be offered to you.

Be not over ceremonious, for this will compel your elders to act in the same manner toward you, & give them needless annoyance.

Observe the etiquette appropriate to the time, place, & persons present.

In indifferent matters, that is, those that involve no breach of duty by their omission or commission, conform to the particular wishes of those with whom you are associating.

Do not practice anything which is not either a duty, or calculated to increase the comfort of your associates; otherwise it will become an idol to you, & it is incumbent on every one to break his idols, & renounce his habits.

Renunciation;

is of two kinds; external & internal. The former is the renunciation of worldly wealth; the latter, the renunciation of worldly desires.

Everything that hinders or [illegible] the traveller's path, must be renounced, whether it relate to this world or the next. Wealth & dignity, are great hindrances — but too much praying & fasting are hindrances too. These are veils of darkness, the other veils of light. The traveller must renounce idolatry, to reach the goal, & everything that hinders his progress is an idol. Some men have some idol which they worship — with one it is wealth & dignity (because of pleasure), with another, over much prayer & fasting &c. If a man sit always upon his prayer carpet, his prayer carpet becomes an idol; & so on with many other instances.

Renunciation should not be performed without the advice & permission of an Elder. It should be the renunciation of trifles, not of necessaries, such as food, clothing, & a dwelling place, which are indispensible to man. For without them he would be obliged to rely on the aid of others, & this would beget malice, which is the mother of vice. The renunciation of necessaries has as corrupting an influence on the mind as the possession of too much wealth.

It is a great blessing to have a sufficiency, but to overstep this limit is to increase unnecessary trouble.

Renunciation is the practice of those who know Tao, & a characteristic mark of the wise. Qualities are the source of action; therefore a man's practice is an infallible indication of his qualities. Theory is internal, practice is external — practice alone proves what the theory is, or that the theory is really true.

When the heart of man has been revivified & illumined by the Primal Spirit, he has arrived at Intelligence — Intelligence is a light in the heart, distinguishing between truth & vanity.

Intelligence is a Primal Element & nolej, the attribute thereof. Untill he has been so revivified & illumined, it is impossible for him to attain to intelligence. Having attained to intelligence, then is the time for the attainment of nolej, for becoming wise. From nolej, he proceeds to the attainment of Divine Light, & acquaintance with the mysteries of nature — his last step will be Perfection.

Dive he ever so deeply into the treasury of mysteries & nature, unless he examine himself & confess that he knows naught, all that he has acquired will slip thro' his hands & leave him poorer than before.

He is a man in the true sense of the word, who being sent down upon earth, strives upward toward heaven.

There are three developments of character which must be suppressed before man can attain humanity — the animal, the brutal, & the fiendish. He who only eats & sleeps & gives away to lust, is mere animal — if besides these he gives away to anger & revenge, he is brutal — if in addition to all these, he is crafty, lying & cruel, he is fiendish. If the traveller is moderate in his food rest & desires, & strives to attain a knowledge of himself, &c. &c., then is the time for acquiring capacity, by freeing himself from all that is evil & base, & adorning himself with the opposite qualities; after that, by prayer, he may obtain the spirit of humanity.

5 6 If when he has attained this Spirit of Humanity he is earnest & does not waste his life in trifling, he soon arrives at the Divine Light. No one can attain to it who is not pure in Spirit & in their lives.

The germ that contains the Primal Element of Man is the lowest of the low, & the Divine Light is the highest of the high. The stages of mans upward progress lie between. It has been said that the Primal Element or constructive Spirit & the Spirit of Humanity proceed direct from God; they are therefore identical & are included in the term Concomitant Spirit. Attraction, is the act of God, who draws man towards Himself.

Aspirations are indispensable to man. He might, by the Almighty Power of God, exist without all besides, even tho the heavens & the elements never were. But these things are the aim & want of all.

Every animal has a vegetative spirit, a living spirit, & an instinctive spirit. But man has an additional inheritance, viz. the Spirit of Humanity. This was breathed by God into man directly from

Primal, & is therefore the same character as the Primal Element. The Sufis say this is frequently not attained until late in life, 30, or even 50 years. Some, not even in this life.

The term Elevation or ascent, is almost synonymous with progress.

After separation from the body, the soul returns to that heaven which corresponds with the stage to which he has attained. Each of the heavenly spheres is furnished with rank & purity according to its position, the rank of man's soul in the future state, will be in proportion to the purity of life & degree of rank to which he has attained.

The soul of man is the Primal Spirit, & if a thousand persons live, it is the same spirit that animates them all. The sun is lord of the sensible world, & the exponent of the attributes of the Primal Spirit. The Primal Spirit is lord of the invisible world & the exponent of the Nature of God.

[illegible] Every atom of existent beings is filled with light, but man walks about in darkness, blinded by the lusts of life.

Arise & look around, for every atom that has birth, shines forth a luminous beacon to illumine all the earth.

All existent things are compounded of two things darkness & light. The light belongs to the Invisible & the darkness to the sense world, & the two are intimately connected. The work of man is to seperate the light from the darkness, that its nature & attributes may be understood, & in this consists his Upward progress.

Altho' in this life, the light & the darkness can never be entirely seperated, for one is as it were the veil of the other, the light can be made to prevail, so that its attributes will become manifest.

It is a tradition that in the resurrection, men will rise in the form of those animals whose chief characteristics resemble their own ruling passions in life. The greedy avaricious man as a hog. — The angry passionate man as a camel — the tale bearer or mischief maker as a monkey. For tho' these men while in this life bore the human form externally, they were internally nothing different from the animals whose characters are like their own."

Repentance before death will free us from these evils. Sleep is the image of death. The dying man sees his true character, whether he knows it or not, he is by repentance freed from his ruling passion in life. In like manner he will see himself during his slumbers thus following the path of his passions.

Brown's Darweshes. Palmer's Oriental Mysticism. Vaughan's Hours with the Mystics.

Man is called the climax of beings, for in him are comprised all the characteristics of creation. The human frame is said to comprise all the other parts of creation. By wine, they mean a way of God, which figuratively considered is also one. Wine, viewed figuratively, is also love. The body of man is like a garden – the vegetable spirit is a lamp, the animal spirit is the wick, the instinctive spirit the oil, & the spirit of humanity, the fire that kindles all.

Looking in a mirror in which one sees a figure in it, one may see the same in one's own face, which is really an impossibility, & the assertion is not correct.

The heart is shaped like the cone of a fir tree, rests in the left breast, & contains the whole truth of man. It signifies the whole truth, It comprises within itself the whole of man's existence & is a compendium of man. Mankind, great & small, are but an extension of it, & it is to humanity, what the seed is to the whole tree, which it contains within itself. Whoever findeth rest in the heart, obtains his desire. Your meditations should be forced upon it while you mentally recite your prayers. Compress the breath, keep the mouth & lips closed.

Wilfrid S. Blunt relates, A Persian gentleman said to me, "You Christians talk of your Christ as the Son of God & think it strange. But with us, the occurrence is common. Believe me, we have "Sons of God" in nearly all our villages"

Two recording angels are said to be with every man. One on the right records his good deeds — one on the left his evil deeds. "Of a truth, there are guardians over you — illustrious recorders, cognizant of your actions".

God the Merciful — Compassionate
Kind — Faithful — Protector — Ruler
Seer, Knower — Sustainer — Bestower
Creator, Maker, Fashioner — Forgiver —
Mighty, — Repairer — Provider — Opener
Restrainer — Abaser — Exalter — Honorer
Hearer — Just — Clement — Guardian
Exalted — Strengthener — Reckoner
Majestic — Generous — Watcher — Wise
Approver — Loving — Glorious — Raiser
Witness — Truth — Advocate — Strong
Firm — Patron — Beginner — Restorer —
Lifegiver — Living — Selfsubsisting
Finder — One — Eternal — Prevailing
Victorious — First & Last — Omnipresent
Hidden — [illegible] — Manifester — Light
Righteous — Avenger — Everlasting — Patient
Forbearing — Liberal — Equitable.
Good — Unfailing — [illegible] — Defender
Incomparable One — [illegible] — Healer
Dispenser — Forgiver — [illegible]
Enricher — [illegible] — Judge — Executor
Omnipotent — Omniscient — Omnipresent
Controller — Inspirer — Invisible —
Initiator — Preserver — Perfect — [illegible]

Corrector — Cultivator — Possessor Origin, Source, Fountain — Primal Cause — First Cause — Planner — Designer — Accomplisher — Regulator — Steadfast Pure — Infinite — Uncreated — All Pervading — Energizer — Immutable — Revealer — Enlightener — Establisher Upholder — The Magnificent — Conqueror Friend — Gracious — Harmonizer Beautiful — Wisdom — Knowledge Justifier — — Comforter — Consoler Emancipator — Discipline — Educator Teacher — 129. Attempt to think of all the names that may be properly applied to God. Of course some of them are nearly or quite synonymous. The Mohammedans have 100 names or titles for God. Some of them are included above.

We clave the heavens & earth asunder; & by means of water we gave life to everything.

Every one is born with a disposition for the true faith, but his parents, (teachers, environments) make him a Jew, a Christian, or a Magian, [or a Pagan, or a Muslim.]

Devotion is the prosecution of the journey that in two ways — The first has a limit; the second is boundless. The journey to God is complete when the traveller has gained perfect union with God. Then commences the journey in God.

The lesson to be learned is, the traveller must feel in his heart that God only [illegible] was, God only always will be. This world & the next — even the very existence of the traveller may vanish, but God alone remains. The moment the traveller is assured of this, his eyes are opened to the truth.

[It appears to me that the "absorption in Deity", or Nirvana, or "Extinction of self", are but different expressions for such a union with Deity as the only true existence, that consciousness is extinguished in the continuous contemplation of it.]

When the traveller having renounced everything [illegible], is without [illegible], to forget everything but God.

164. Human Soul seeking admittance to the Sanctuary of Deity.

One knocked at the Door of the Beloved & a voice within inquired "Who is there?" He answered "It is I." The voice said "This house will not hold me & thee." So the door remained shut. Then the lover sped away into the wilderness & fasted & prayed in solitude. After a year he returned & knocked again. The voice demanded "Who is there?" The lover said "It is Thou" then the door opened.

Bistami, a mystic of the 9th century, said he was a sea without bottom — without beginning & without end.

Man can only know what is true, by becoming the Truth itself. — Al Ghazzali, after long inquiries after some ground on which to base the certainty of our knowledge, was led to reject entirely, as being in the senses. He then found it equally difficult to be certified of the accuracy of the conclusions of reason, for he held there may be some faculty higher than reason, which if we possessed would show us the uncertainty of reason as reason shows us the uncertainty of the senses.

there can be no escape from skepticism but in the Sufi union with Deity, Therein can man know what is true, by becoming the truth itself. Thus it was I was forced to return to the admission of intellectual notions as the basis of all certitude. Not however by systematic reasoning & accumulation of proofs, but by a flash of light which God sent into my soul." For whoever imagines that truth can only be rendered evident by proofs, places narrow limits to the wide compassion of the Creator.

The chief school of Arabian Philosophy, is that of al [illegible].

[illegible] 2nd 1886

The foregoing Extracts beginning P. 115, are taken from T. P. Hughes Dictionary of Islam.

A work of 750 pages - costing [illegible] a copy.

[illegible] & [illegible], 1885.

Except Pages [illegible] - which [illegible] from the Muhammadan list of the names for God [illegible] the remainder added from [illegible].

166 Feejee or Fiji Islands

The entire group comprises not fewer than 225 Islands & islets, about 80 of which are inhabited. The whole population has been estimated at from 135 to 150,000. Islands vary in size from 2 to 30 miles in circumference. One is 25 miles long with a coast of 60 miles. Taviuni. Kandavu is 25 miles long & 6 wide. Vanua Levu is more than a hundred miles long, having an average breadth of 25 miles. A number of them are from 15 to 30 miles in circumference.

Williams, a missionary, relates that wishing to hear from a native priest, he employed a town chief to call a certain one into his house—when the following colloquy took place.

"[illegible], did you shake yesterday?"

"Yes." Did you think beforehand what to say? No.

Then you just say what you happen to think at the time, do you?

No. I do not know what I say. My own mind departs from me, & when it is [illegible] gone, my god or familiar spirit [illegible] speaks by me.

This man had the utmost confidence in his Deity. This inspired trembling spasms of the most violent kind, bordering on fury. Deity is supposed to enter some men while asleep. The Seer also is known in Fiji. He sits & listens to the inquirer's wishes, & then closes his eyes & describes to the inquirer, the scenes that pass before his vision. The [illegible] or "Seer" sits on the ~~the~~ [illegible] of his foot with his knee up, & states whether the presentiment is good or evil, before being told the object of the visit. After being informed of the matter inquired after, he proceeds to apply his impressions about it in detail.

[illegible] Thomas [illegible] p.155

The nature of the religion & government of the Australian natives, is as mysterious as the genius of their language. One fact appears certain — they recognize a God, tho' they never name him in their vernacular language, but call him in Eng-in English, "Great Master", & consider themselves His slaves. The gift & privilege of life, nor the means to maintain it, do not excite in them the least feeling of obligation or gratitude. Those things which are pointed out to them as the free gifts of Providence & therefore deserving acknowledgment, they deem it not less than the duty of the Great Master to supply them with. They believe in an immortal, or after existence, & locate it in the stars or constellations, of which they have a perfect note.

They do not dread the Deity. All their fears center in the Evil Spirit, who counteracts the designs of the Great Master, & consequently it is to the Evil Spirit that their religious service is directed.

There are three distinct classes or social grades among them, the higher attained by age & fidelity to the tribe; but only the third class, commonly consisting of the aged men, who are initiated into the details of religious mysteries, & who possess the occult power of regulating the affairs of the tribe.

Great secrecy is usually maintained in the ceremonies of admitting youth to the first class, and also in raising those of the first to the second. But secrecy is most rigidly observed when ever initiation into the third class takes place. One or two tribes usually attend the meetings of the first & second class, but when those of the third are called the tribes within 150 miles assemble. On these occasions I was warned off, it could not without personal danger approach nearer than ten miles to the spot.

Count Strzelecki,
in All around the world, p. 294

Natives who live at a distance from white men are cannibals. Two runaway convicts, Bracefell, & James Davis a Scotsman, who lived among them from 5 to 12 years, say they believe those of them who die or are killed in battle, become white men & live beyond the sea. And the first white men they saw, they supposed were their departed countrymen returned to them. When or before they eat a dead body, they skin it

& roast it. After it is skinned, the body of a black or negro, is white, hence their belief. They are good mimics, & very susceptible to ridicule. They believe in a good Spirit, which they call Koyan & a bad spirit called Potoyan, & that the good Spirit assists them & protects from the bad. There are two distinct races, & various languages, those of one part of the Island not understanding those inhabiting another part. (Ibid.)

By another writer.

Old World Questions & New World Answers.

By Daniel Pidgeon. F.G.S. Ass. Inst. C. E. England May 1884.

At length, we reached Mount Lebanon, the parent & principal Shaker settlement in America, founded in 1787. The first thing to strike a visitor, is the extraordinary cleanliness of the roads & houses, & the extreme neatness of the cultivation, whether of fields or orchards. His attention is next claimed by the immense size of the Shaker dwellings, plain barrack-like buildings of wood, painted white, each capable of accommodating nearly a hundred persons. x Saith he becomes conscious of a profound & so to say, sabbatical calm, which enfolds the settlement like an atmosphere, & lends an air of worship to every day work & life.

Dwellings] + + Everything is in such perfect order & kept so delicately clean that an air of refinement, not to say luxury, seems to pervade these bedchambers in spite of their simplicity. A wide hall separates the dormitories of the men from those of the women, but the same description applies, whether to the sisters or brothers apartments. p. 121

The herb house is fitted with a steam engine, evaporating pans, & presses has nothing of the factory about it. Brother A— is the one & only operative in this fragrant workshop, & he is a study. Very tall, thin & pale, having a high forehead fringed with grey hair, which falls low on his shoulders shine, & a face like one of Perugino's saints, he greeted us with a sweet little smile, & showed us his premises & processes with a soft, simple politeness that seemed hardly of this world. He — — would have been a monk in the Middle Ages & might have sat to Fra Angelico for his most beatific faces. It seemed fitting, in view of the Sunday like air already alluded to as characteristic of Mount Lebanon, that such a man should be the first Shaker we met. Looking into his face & listening to his conversation, we found no difficulty in realizing that religious communism may have the same attractions for some sweet, sincere, & spiritually minded men of to-day, as the monastery or the nunnery of the thirteenth century or Middle Ages, had for similar characters in the past. 12243

We were joined as we passed from the laundry, at [illegible] by the two sisters in charge, women far past middle life, but whose shining faces spoke more eloquently than words of inward spiritual satisfaction. "I cannot understand," said Sister Anna, "how it is that so few human beings look for their happiness in a life where each is the servant of all. The world with its individual pleasure & possession finds less satisfaction than do we in our simple round of duty." [illegible] (1251)

Altho' the Shakers do not toil severely, aiming to make work a pleasure instead of a pain, they are very prosperous. [illegible] Their religion is fantastic rather than fanatical, while themselves are common place folks, utilitarian in their ideas, & without any knowledge of, or care for literature, art, or accomplishments. They are extremely, not to say phenomenally, clean, honest in their dealings, humane & charitable in act. While no one among them is rich or poor, no one greater or less than another, all are secured from the results of misfortune, or the advent of old age.

They are abstainers from alcoholic liquors, most of them, abstainers from meat. They are celibates, and [illegible] have never [illegible] their Society; [illegible] lovers, & good citizens, to the extent of obeying the laws, paying the taxes, & cultivating well the soil of their country. 12

Lastly, while Shakerism makes a religious service of man's daily life, it at least practises the doctrine of the Heart, & whatever we may think of its mysticism on the one hand, or celibacy on the other, it has created an Eden at Lebanon & peopled it with common place saints. After the fantastic dogmas of its founder, Mother Ann Lee, we have to ransack the rubbish heap of theology in the vain hope of finding a pearl.

Some religious idea or other is, indeed to be found at the base of all communal experiments which have ever been tried in America (Nordhoff)

But there was another & much more important foundation stone in the deep seated dissatisfaction which the victims of [illegible] & oppression, to say nothing of the simple poor & simply thoughtful, but with the existing constitution of society. Communism, as every one [illegible], is in the air.

"It is the stock argument of the pulpit, the press, & the platform, wherewith children of larger growth are scared from peeping into the dark places of our social system". It is the [illegible] with which the questioning of sturdy reason — the [illegible] in public opinion of the Parisian Petroleuse, a social [illegible] — which is [illegible] [illegible] filling the minds of working men with dreams of an impossible "Utopia" [illegible].

"Well lighted by the candle of [illegible] [illegible], the [illegible] have looked into these dark places & found [illegible] [illegible]. They [illegible] [illegible] little [illegible] [illegible], [illegible] "not [illegible] [illegible]" [illegible] with [illegible] & [illegible] instead of fireworks, they [illegible] [illegible] become [illegible] [illegible], and they cannot [illegible] [illegible] in the great social battle which seems now [illegible] impending, 128."

Only the [illegible] of [illegible] natures can [illegible] the [illegible]

Of a society where nothing stirs [illegible]
either aspiration, or further ambition, &
where good [illegible] [illegible] [illegible] [illegible]
parts.   132.

"Wisdom ripens into silence,
And the lesson she doth teach,
Is that life is more than language,
And that thought is more than speech."

How many things by season
seasoned are to their right praise
& true perfection.   Merchant of Venice

The spirit world around this world of sense,
floats like an atmosphere,
And everywhere, wafts thru these earthly
mists and vapors dense A vital breath
of more ethereal air. Longfellow.

"Let thy soul walk softly in thee,
As a saint in heaven unshod,
For to be alone with Silence,
Is to be alone with God."
It is only in silence that our

minds really mirror the universe like a lake at rest. With sound & motion, & unrest, it becomes like water stirred from its depths, & broken into waves upon the surface; it can no longer reflect the blue heavens; it gives back only broken gleams of truth. That is why conventional lives wander further & further from that pure & simple sanity which sees the truth, & seeing uses. Healthy natures react against this tendency in time. J. R. Buchanan.

Winds blow & waters roll
Strength to the brave, & power & deity,
Yet in themselves are nothing.

O believe as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great simplest heart in the creation, [illegible] in its emphasis. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one. Emerson [illegible]

from the word all, needs to be understood with some qualifications. It is not true except on the higher planes.

"What do you think produces the most spiritual condition?

The elimination of [illegible] from ourselves. The reaching out for nobler impulses & the putting down of evil or ignorance in our thoughts, that we may rise as Tennyson says 'on stepping stones of our dead selves to higher things.'" If we could attain to that state for instance, where we would be wholly unselfish; where we absolutely put down self & seek the kingdom of heaven in every word spoken & act performed, we should then not have to war with

the lower elements of our natures,
It should have been completely subdued,
Beyond the Sunrise p. 35.
Laura C. Holloway. Lovell's Library 10¢. 20
which I would like to Purchase.
14, 16 Vesey St. New York.
No. 12 in edition #1 Paper 10¢.

On the breezy heights of truth,
The true soul keeps its youth.
E. S. Browning.

They who have souls need Sundays. How good it is to have one day in seven when the strain of the week is laid by, & we can forget care & rise to a higher view of ~~not~~ life. True, perhaps the other; but they can then come along to the souls of other people. What should we do without our Sunday evening gatherings? We should not do it at all. The unutterable weariness of our commonplace daily lives then in & break out, would drive us into insanity or illness, unless they were relieved in some way. It is grind, jar, rush, push, pull all the while.

All our very best, good hard work at anything, housekeeping, playing the lady of fashion, philanthropy or literature, means wear & waste. p. 9

The major portion of humanity will be skeptical ~~with~~ in regard to anything which does not pertain to the senses. They live in the flesh & are fleshly in thot and feeling. Then there are many who go as far the other way. They are superstitious & unreasoning. p21

F.K.C.S. [illegible].

Ann Lee.

was one of the women who could & did overcome the barriers in her way to reach the higher platform. Her desire for spiritual & personal freedom she gratified, tho' she paid, you will say, a fearful price for her liberty. I should take issue with you there however. What price would you pay for liberty providing you hadn't it else?

The liberty of which you speak, ~~Honor~~ impetuous one, is worth everything. Life is really of little worth without it, where the individual has developed up to it. But you must admit, Honor, that only a small proportion of people in this world aspire to possess this higher liberty, while the majority know and care nothing for it. But tell us in what respect Ann Lee meets your ideal. She seems to me to have been a very dwarfed nature in some ways, & in many respects to have been an unhappy woman.

She was unhappy because she was a slave & realized her condition. Nobody respected her individuality until she made it a power by the force of will that drew about her later in life, a following of people, & enabled her to found an order.

Ann Lee — Her life was a protest against certain forms of tyranny. I confess I never knew another whose history I so thoroughly admired. She got out of thraldom, tho' you may say at a sacrifice cost. But she elevated her character & won self-respect.

My chief reason for admiring Ann Lee, is that ~~Ann Lee~~ she was large enough to see that there are two classes of people in this world; those who do, & those who do not wish to live in the family relation. The order she founded is the highest existing on the earth to-day. It may not accomplish much in a worldly way, but it practically makes heaven of earth. Its members neither marry nor are given in marriage, they have no ignoble desires & are not allured by the hollow pomps & vanities of life. They respect & commune with their higher natures, & their benevolence is an active, living principle. 160

Woman finds in the Shaker Society the recognition she gets nowhere else. The order not only owes its beginning to a woman, but they believe that God is dual, male & female. And they speak of the Father God & Mother God.

"Do they accept Christ as the Savior? [illegible]!" was Psyche's question. 161

"No, (Yes,) but they reverently & tenderly speak of Jesus as the ideal character & perfect man. His life is their pattern & they argue that he lived the life of a celibate, pure & undefiled; & he gave up his family ties for his world's sake, & that he was able by so doing to live a perfect life."

"What I know about the Shakers is not a little, considering. & they have impressed me as men & women of very peaceful & restful natures. Their communities, or rather the one I have frequently visited is a restful place, & the beautiful lives they lead make the world seem a different place."

6. Institute such a state of things

to the summons of [illegible] their [illegible] There is no imposition practised one upon the other — no tyranny; no exasperating selfishness, & the mean & [illegible] on the [illegible] ing due to the presence of

There is no fear, no dread, no anxieties or family cares, & the vanities that count for so much in the world, are as naught to them. Ah, it is heaven there! 162

You see no selfishness in that kind of life, Leonie? said Mona. Indeed no. & better still, no misery. 162.

Nobody's husband commits a forgery nor decamps with his neighbours wife; no fast sons come to grief, no undutiful daughters run away with their father's coachman or do worse. There are no bills, no failures in business, no villany, no vulgarity. You would realize that there is nothing of all this if you were to see the placid sweet face women who live to be very old, with never a frown on their faces nor a wrinkle.

Do you admire them more than you do the noble mothers of the land? asked the Doctor.

Yes, I do, replied Honor. The mothers of the land are lucky if their children turn out well, & they have very little to say on the subject, anyhow. They have children by the dozen & put them in schools, because they are too busy bearing other children, to train those they have, personally. The majority of women are not worthy to be mothers, nor the men to be fathers; & the result is just what we have — a condition of things the curse of humanity. Then again, a woman bearing children has no time to think of anything else because she has too many. There children, born under right conditions & welcomed in a home, are enough if they are to be rightly trained. It is a question whether life is a blessing to many people.# 162

What would Mona Elliot's home be if they had a husband & five & three or four children? They would be half starved intellectually & wholly different from what they now are. 160

If each & all could be developed to the highest spiritual & intellectual condition possible, then it would be well, but as it is, I doubt if a person who had brought up [illegible] five years at most, having to visit a thousand years of the life I have known thus far. [illegible]! it is hard to long to do & do, & yet be hampered by limitations that cannot be overcome in this life. 163

The wonder is, said the Professor, that more women do not rebel against the narrow limit prescribed for them by custom & ignorance, Ann Lee was not so much a phenomenon in her feelings as the world supposes. She was but one of thousands who share the same antipathy of feeling, but she made herself a historic figure by acting on the light she received, D.

Any number of women are living as are you ladies, & as the years go by, the numbers will multiply, & the presence of such a class, a class of cultivated self-sustaining single women, will encourage & elevate the of women. D.

Una said I have always been attracted to Ann Lee as Romola is, only from a different stand point. She admires Ann Lee because that in her the woman taught vivacity & purity; & because she discovered womanhood.

Discovered womanhood! what do you mean? asked several voices.

I mean that untill her time there had been only a masculine God. All religions have had their goddesses but the great Jehovah — called by many names — was always masculine.

Now Ann Lee, as Honor said, was the first great teacher to proclaim that God is feminine as well as masculine. She saw the two coequal principles running thru nature, without which can be no life. Celibate as she was, Ann Lee discovered the law at its very fountain, in the Divine beginning.

You have touched the very true note of her inspiration, said the Professor.

Then let us see to what the discovery of the feminine principle leads to, resumed Mary. It means that womanhood, the highest development of the feminine principle, is the coequal & peer of manhood. It means what has never been understood — that woman has been slave or toy, not queen beside her king. Once comprehended, it will greatly revolu tionize the existing order of things, & usher in the reign of justice. Do you believe that, Inquisitor?

In our souls we are all in all to each other, I see in thee the noble, grand spirit, that however obscured by many faults, is even mine & mine alone,

170.

The Philadelphia Press.
The Press Company Limited —
Publishers 7th & Chestnut sts. Phila.
June 22nd 1886

The Shaker Remedy.

"The Shaker Societies are the legitimate results of the teachings of St. Simon, Fourier, & Owen & other social reformers of the last & present centuries." Editorial Vol.

This is making the effect prior to the cause. Shaker societies existed before these men's writings were known by them, if not before the men were born.

The energetic, persevering efforts of Elder Evans of the Shaker Society to which he belongs, to secure a position in its organized society, deserve respectful treatment.

1 8 9_ This was copied here in order to write it up.

It is 110 years since the first settlement of Shakers was made in this country & some practical results of their experiment should begin to appear. In a worldly sense they have flourished & grown rich.

The failure of the Shaker movement as a remedy for the evils of Society as at present organized, is not far to seek. It is apparent to every one who ever entered one of their plantations. There is an abundance of all the necessaries of life, a tendency to absolute thrift pervades the very, undignified atmosphere of peace & quietude, & a system & order that that the inhabitants [illegible] his prominence only for the [illegible] [illegible].

[illegible] [illegible] a sense of poverty, ignorant emotion & debility, a surrender of every impulse & inspiration to [illegible]. Progress is checked, science, heroism is denied, & the whole mental horizon [illegible] narrowed. [illegible] [illegible] a pale, [illegible]

[illegible] paper [illegible]) [illegible]

will never commit itself, not even to escape the crime & misery, [illegible] [illegible] has made in a century; makes the evident [illegible] & freedom from excitement cannot alone satisfy the aspirations of human nature, & so long as the [illegible] have no better remedies to propose than these, they are not further from solving the complex problems of the true relations between capital & labor than they who are seeking a solution in revolution, strife & bloodshed. July 2nd 1880

Happiness. In vain do they talk of happiness who never subdued an impulse to a principle. He who never sacrificed a present to a future good, or a personal interest to a general one, can speak of happiness only as the blind do of colors. Horace Mann.

171 [illegible]

Shakers, E. H. Britten.

Shakerism proves the imbecility(?) of attempting to inaugurate in the earthly present, a system of asceticism which only belongs to our condition as pure spirits in the future. p. 104
19th Century Miracles.

The foregoing flippant & hasty assertion proves the imbecile notion of one assuming to judge that of which she knows little, & which exceeds the scope of her thot as far as natural earthbound spiritualism exceeds the scope of agnostic materialist.

Spiritualism — "It is a not new process which creates nothing, but which quickens into abnormal(!) activity, the latent germs of all that is in humanity whether for good or evil." E. H. Britten's [illegible]
P. 272. — A Spirit Guide.

The Shakers [illegible] written & [illegible] by the spirit [illegible] [illegible] Shakers; [illegible] spirit [illegible] [illegible] [illegible] order, when [illegible] first started. It's preceding, published in Buffalo Sunbeam 1861. This has been fluttered down from the ceiling in the night, & in full view of the whole circle.

Truth.

Truth is like a flowing river,
Moving on & flowing ever;
Ever spreading, ever rising,
With its waves the heart baptizing;
Ever soothing, ever healing,
Banishing each troubled feeling;
Entering in the yielding soul,
Making the broken hearted whole.
Stay not then the flowing tide,
Turn not thou its waves aside;
Let it ever freely enter,
To thy bosom's inmost center,
Let it melt the heart of ice,
Cleansing it from guilt & vice,
Till the soul redeemed from sin,
To [illegible] Heaven's final entering in. 5/7.

[illegible] Gale, of [illegible], attending a séance, said he [illegible] in physical [illegible] once [illegible] him [illegible], & made him in his [illegible] atmosphere to [illegible] the [illegible] fact to his former condition. When drawn away as he called it, from this earthly refuge, he wandered around for a long time in the misty region, finding neither home in the same sphere. Not succeeding, he fell into a state of bitter anguish & misery, during which he received consolation & assistance from kind & wise spirits, who summoned him to [illegible] [illegible] above the earth, & advised to elevate his aspirations to the other land, to which as a spirit he now belonged. At first, he took [illegible] [illegible], & regarding [illegible] & with being materialized aspirations almost impossible. The other the sphere to which we & persons of undeveloped spirit having formerly gravitate; but the longing for a better condition, he found it again first difficult to ~~gain~~ earn admission to the [illegible] realms. At length, by Divine aid & kind Angels, he attained once more to a happy & peaceful home.

When first he discovered himself, soon after the knockings at Hydesville, the aid of mediums to something in the spirit world, and found his position there so unsatisfactory, & contrary to his inclination, that he was not [illegible]

[illegible] to [illegible] there. Finding something [illegible] in a hard name there, to claim it for a period of two years, or until he means to dig again.

[illegible]

Dr. Warren. Joseph — 1850

3504 [illegible]

Mesmerized while with French Savants.

These glorious beings filled me with a wondrous sense of delight. I beheld one wonderful thing in this scene of Paradise which perplexed me more than all others. At times I saw human beings of a most horrible & repulsive appearance, & of different degrees of darkness and density. These inferior beings' objects were surrounded by an atmosphere which seemed to correspond in color & thickness to their own bodies, & what was most astonishing, [illegible] them & the bright beings surrounded by light & bloom, advanced toward each other with an energy and swiftness, & [illegible] a terrific moment, [illegible] I thought the [illegible] were about to plunge [illegible]. But instead of this, I perceived that they literally passed through each other's forms without betraying the least consciousness of meeting, passing, or of being aware of each other's presence.

In subsequent scenes, here produced with these [illegible] scenes [illegible], I perceived that the degree of density of surroundings or atmospheres, corresponded to the beings who dwelt within it, & the finest & most sublimated spheres of spirit, penetrated & inhabited the grosser & denser. A vast number of spheres of spirit people inhabit together, invisible to each other, yet [illegible]ted. [illegible] within each sphere of sublimated refinement, [illegible] & beauty, penetrating within & existing [illegible] within the grosser & denser. [illegible] the denizens of [illegible] in these [illegible]ing atmospheres passing each other, invisible to each other; but as we looked upon them in this interior unfoldment, was very wonderful [illegible].

In the [illegible].

Speaking as the spirit of the [illegible] [illegible] — There is no real death [Continued [illegible] change of bodies, or otherwise [illegible]-ings to the soul. With every one of these changes the soul enters upon an inner sphere to the former, and [illegible] which it formerly occupies — its ability to change its locality, or place of abode, depends upon upon the powers acquired in its previous state of existence. [illegible] the interior spheres of the soul is greatly exalted, its condition is corresponding to pure, [illegible]-tion, and where the spirit [illegible] in intellectual and moral worth, its powers almost unbounded, while its capacity to to roam and to master the various condi-tions of inner spheres, being [illegible] enlarged that such spirits appear to [illegible] like gods, and are the tutelary spirits, or guardian angels.

Being [illegible] the question why the spirits [illegible] continue to haunt and disturb [illegible], [illegible] [illegible] to do with that the strongest [illegible] magnet-ism has [illegible] in the place.

[illegible] is strong passion — strong passion [illegible] liberates strong magnetism, & human magnetism forms the [illegible] & magnetic points which draw the spiritual body & hold it [illegible] forms of the magnetism of the medium.

I then asked if he [illegible] the [illegible] homes & rooms so often described by affrighted visitors, also, what produces the frightful noises that pierce the awful solitude. He first replied [illegible] thousands of [illegible] homes, were attracted to [illegible], that it is part of the [illegible], [illegible] return to them, & when it [illegible], they are [illegible] up by their [illegible], [illegible] impelled to [illegible] & repeat again & again in [illegible] which [illegible] the mind. At [illegible] times, [illegible] the [illegible] atmosphere [illegible] their prison [illegible] into the atmosphere.

of earth & become prepared to make right progress.

When asked if he ever saw where he saw human ills, he replied sometimes, but at such times he was possessed by an uncontrollable desire to [illegible] it all again & [illegible], & that was bad & he did not care to [illegible] it.

When he was asked if the [illegible] idea has any foundation in fact, the [illegible] [illegible] performed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in that [illegible] alive, answered that the [illegible] of human spirits when directed [illegible] [illegible] earth bound [illegible], gave it psychologic strength, & aided it [illegible] [illegible], & ultimately to [illegible] [illegible] out of its body into a condition of trance analogous to death. When the imprisoned spirit had passed thru this second death, it entered into a higher, purer, brighter sphere, & [illegible] would have an opportunity to progress [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] for its past

He continued repeating & repeating the names of earth, I supposed he could not escape the world necessity of [illegible] [illegible] them, until he had outgrown them. The only reason he was indefinitely [illegible], I [illegible] him, but could not tell him beyond death. [It seems he had two minds, or [illegible] about it. One asks if he & the [illegible] spirits around, join his [illegible] with them, or question & pray to help them progress. [illegible] [illegible] doing are work my friends, the spirits [illegible] with [illegible] [illegible] [illegible] [illegible] often [illegible] [illegible] to flashes amidst [illegible], & [illegible] [illegible] spirits of [illegible] [illegible] come to [illegible] & [illegible] them. Sometimes they hear celestial voices urging them to pray & to strive to vanish [illegible] [illegible] desire that oppresses them. Some [illegible] [illegible] life with [illegible], [illegible]; [illegible], when they are drawn to [illegible], [illegible] that sphere — that is, they pass on to a [illegible].

Once [illegible] [illegible], [illegible] the [illegible] & [illegible], the voices, I [illegible] a moment [illegible] [illegible] [illegible] as [illegible] [illegible] [illegible].

their mistaken propensities, they generally return to them with added fury, & when they mean [illegible] [illegible] [illegible] [illegible] them with curses go home.

He added, of such angels as from habit the sphere in which he dwelt, [illegible] out the [illegible] [illegible] good & pure [illegible] of men & women [illegible] tender [illegible] many intellectual & wicked spirits [illegible] converse with [illegible] that are [illegible] Christ, Mediator, & Saviour, meaning [illegible] the gratitude & pity which good men feel toward poor earth-bound spirits, dare at last give them a thought, & help them to rise. This is what is meant [illegible] [illegible] [illegible] the [illegible] of many [illegible] it [illegible] [illegible] [illegible] [illegible] Heaven." p. 166

I was [illegible] in [illegible] [illegible] in that place of the dead. My friends were [illegible] me, praying [illegible] [illegible] with [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] spirit [illegible] [illegible] found in the prison house of their own [illegible]

See Note B. G. p. 45

Chastity — I had a remarkable conversation with my wife on lust & its consequences, & we agreed on its distant tendencies, & never before in my life did I experience such a complete repugnance of this material folly. Since then I more fully realize how it kills real keen enjoyment of pleasure, estranges & makes disgusting, the sweetest & finest associations. Oh how clean [illegible] [illegible]! from the contemplation of a truth, inoculates me with its purity. E. C. Bennett, Cal. In Alpha Oct. [illegible] - [illegible]

Illegitimacy — A gentleman who has worked 9 years gathering in the homeless waifs of Society into homes, having so placed about 500, said to me, "I have always noticed that the children who were illegitimate turned out much better, healthier, & more moral than the children that came from low parents who were married." Eva A. H. Barnes. Alpha Oct. [illegible]

Shakers—

Their moral & theological opinions it would be difficult to ascertain, [that depends upon who is applied to,] as they keep much aloof, & publish but little, while few know much that is consistent with one another, or even with themselves. [That depends upon whether you have a consistent standard of judgment in your own mind.] The writer speaks from personal note, having had a conference with the leading men of a Shaker village in this part of the country [illegible] & tried in vain to learn their peculiar creed. Separate buildings of large size are appropriated to the different sexes. [illegible]

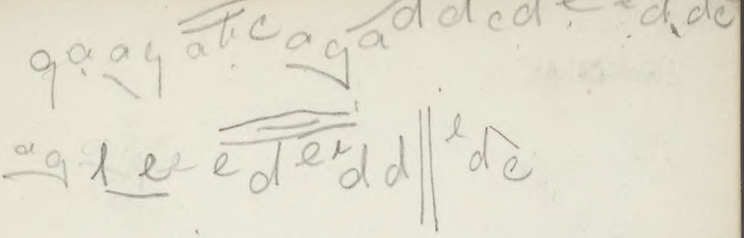
A writer in [illegible] Pictorial History of [illegible] Copyright [illegible]

The [illegible] have a good name for industry & good economy [illegible] society. The first statement may be true but the second [illegible], this may have been in his own religious education.

[illegible]
[illegible]

Gospel Life & Liberty
The power that sets me free
To worship in simplicity
O how I love it
Angels bear thee yet to me

All My soul shall be no longer bound,
Since freedom's lovely gate I've found,
I've entered there & all shall see,
That I love gospel Liberty.
If I have made a sacrifice
To gain this precious heavenly prize
I can't regret for all I've lost —
Since gospel freedom pays the cost.
Ten thousand times over.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Nellie Bennet